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INTERNSHIP POSSIBILITIES IN TEACHER EDUCATION: AN INTERPRETIVE EXPLORATION OF THE ACTION RESEARCH PATHWAY

BY

DAVID W. FRIESEN

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

DEPARTMENT OF SECONDARY EDUCATION

EDMONTON, ALBERTA
SPRING 1993

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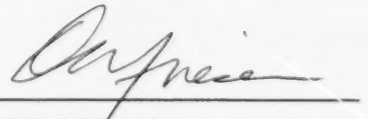

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ABSTRACT

This interpretive study was a search for possibilities in an undergraduate internship structured by action research. The study was accomplished by nurturing a number of collaborative action research projects involving cooperating teachers, interns, and the faculty advisor, engaging in an extended conversation with the participants, identifying practices that appeared to present new possibilities as the projects unfolded, and developing compelling themes through reflection to express new meanings for them.

Experiences from the internship were portrayed in six reconstructed accounts each followed by interpretative reflective themes. Together these constitute a constellation of different standpoints from which to examine action research. The constellation forms a "picture of possibilities" to break through the common problems of internship: the absence of community, the difficulty of interpreting practice, the pervasiveness of technical as opposed to reflective oriented supervisory practices, the strong socialization of the intern to conventional teaching practices, and the difficulty of interns developing an attunement to the "Other."

Six possibilities provide new perspectives on these perennial problems of internship practice. Action research is portrayed as capable of providing a space in which to develop educative community, to understand pedagogy, to practice supervision as conversation, to establish nonhierarchical pedagogical relationships, to thoughtfully explore progressive teaching practices, and to facilitate an attunement to the Other. The action research standpoints allow insights to come to the foreground previously concealed by conventional approaches to internship.

A hermeneutic perspective was employed, not to explain, predict or control, but to excavate meaning through interpretive conversation. The interpretive theory of Hans-Georg Gadamer provided a conceptual framework for hermeneutic inquiry focusing on developing understanding. Conversational interviews were used to encourage participants to reflect on their experiences.

This study will provide new insights to teacher educators exploring inquiry-oriented field experiences. The possibilities portrayed for action research will be appreciated by those who are interested in its claims. It will also be of interest to researchers oriented toward interpretive studies in education.

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To the memory of my dad who passed away two weeks before the oral examination, thanks for your investment in my life.

TABLE OF CONTENTS

Page

Abstract ii
Acknowledgements iii
Table of Contents iv

CHAPTER ONE - A QUESTION OF PRACTICE IN TEACHER EDUCATION 1
Becoming a Teacher Educator 1
A Commitment to Re-search a Familiar Path 3
A Question Emerging out of Practice 4
The Background 4
The Purpose of the Study 6
The Question 7
Assumptions 8
Significance of the Study 8

CHAPTER TWO - MAKING SENSE OF THE TEACHER EDUCATION LITERATURE: PRESENCE TO POSSIBILITY 10
Professional Development: Inquiry into Practice 10
Learning Teaching: The Struggle to Create a Teacher Voice 14
Beyond Personal Myth: Constructing Teacher Identity 14
Reflective Practice: Beyond Technical Rationality 19
Developing Personal Practical Knowledge from Practice 21
Student Teaching: A Space for Creating Teacher Voice 23
Evaluation and Supervision: Problematizing Teaching 25
The Preservice/Inservice Dichotomy 25
Issues in Teacher Evaluation 26
Supervision: Problematizing Practice 29
Action Research: An Inquiring Way of Being 31
Toward the Possibility of Inquiry-oriented Teacher Education 34

CHAPTER THREE - THE SOCIAL AND PHILOSOPHICAL CONTEXT 36
Beyond Individualism: Toward Educative Community 36
The Postmodern Influence: The Question of the Other 41

CHAPTER FOUR - THE PATH OF QUESTIONING: AN EXCURSION INTO HERMENEUTICS 45
The Way of Hermeneutics 45
Living in the Footsteps 51
Conversation: Pursuing the Question 52
Expressing Action Research Experiences in a Text 53
Reflecting on and Interpreting the Action Research Text 53
Challenging the Interpretation 54
Ethics and Hermeneutics 55
Research Quality Criteria and Hermeneutics 56

CHAPTER FIVE - A CONSTELLATION OF POSSIBILITIES: EXPLORING THE ACTION RESEARCH PATHWAY 59
1. A Path of Belonging: Developing Community through Action Research 62
Appearances of Community in the Internship 63
Forming a Community: The Internship Seminar 63
Maintaining the Community: The Weekly Meetings 68
Reflecting on Community in the Internship 70
Theme One: Toward an Action Research Community: Changing the Discourse and Practices of Internship 70
Theme Two : Toward an Educative Community 75
Theme Three: Toward a Community of Difference and Possibility 79
The Possibility of Developing Community through Action Research 81

2. A Path of Understanding: The Struggle to Make Sense of Practice 85
Appearances of the Struggle to Understand Pedagogy in the Internship 86
Conflicting Beliefs and Practices 86
Exercising Teacher Authority While Building Relationships 90
Covering Curriculum While Facilitating Meaningful Learning 93
Institutional Constraints and Change 96
Reflecting on the Extended Dialogue 98
Theme One: The Struggle to Understand Pedagogy: An Interpretive Activity 98
Theme Two: Learning to Dwell Interpretively in the Midst of Pedagogical Struggles 100
The Possibility of Understanding Pedagogy 103

3. A Path of Possibility: Inscribing Conversation into the Internship through Action Research 106
Appearances of Conversation in an Action Research Project 106
Searching for a Thematic Concern: Early Reconnaissance 107
Cycle No. 1 109
Cycle No. 2 110
Cycle No. 3 111
Reflecting on the Meaning of Supervision in Action Research 112
Theme One: Inquiry as an Invitation to Conversation 112
Theme Two: Interpretive Inquiry as Pedagogic Conversation 114
Theme Three: Dwelling in the Expert/Conversationalist Tension: Problematizing Teaching 117
The Possibility of Supervision as Conversation 119

4. A Path of Participation: Pedagogical Relationships and Action Research 121
Appearances of Pedagogical Relationships in Action Research Projects 121
Experiences of a Triad: Gerry, Todd and David 122
Experiences of a Triad: Cal, Ryan and David 124
Reflecting on the Meaning of Pedagogical Relationships 126
Theme One: The Pedagogical Nature of the Action Research Game 126
Theme Two: Shifting the Focus from Intern Performance to Collaborative Inquiry 130
Theme Three: Ensuring Fair Play: Pedagogically Responsible Supervision 133
The Possibility of Understanding Pedagogical Relationships 135

5. A Path of Becoming: The Struggle to Implement Change 138
Appearances of Changing Teaching Practices in an Action Research Project 138
Searching for a Thematic Concern: Early Reconnaissance 138
Cycle No. 1 140
Cycle No. 2 141
Cycle No. 3 142
Reflecting on Implementation 143
Theme One: Collaboration: Sharing the Struggle 143
Theme Two: Reflection: Making Sense of the Struggle 147

Theme Three: Professional Development: Moving Forward in the Struggle....152
The Possibility of Understanding and Implementing Change....156

6. A Path of Being: Orienting to the Other through Action Research....157
Appearances of Otherness in the Internship....158
Ryan's Experience of the Other....158
Marian's Experience of the Other....160
Brad's Experience of the Other....163
Reflecting on Attunement to the Other....164
Theme One: Strangeness as the Discovery of the Other....164
Theme Two: Toward an Understanding of the Other....166
Theme Three: Redescribing an Identity Attuned to the Other....169
The Possibility of Attunement to the Other....173

CHAPTER SIX - RETRACING THE FOOTSTEPS....175
Reflections on the Journey....175
Action Research....175
Field Experiences....177
Research Methods....179
Remembering Forward: Returning Teacher Education to its Original Difficulty....181

Bibliography....183

CHAPTER ONE
A QUESTION OF PRACTICE IN TEACHER EDUCATION

> To me, an educated person, first and foremost, understands that one's ways of knowing, thinking and doing flow from who one is. Such a person knows that an authentic person is no mere individual, an island unto oneself, but is a being-in-relation-with-others, and hence is, at core an ethical being. Such a person knows that being an educated person is more than possessing knowledge or acquiring intellectual or practical skills, and that basically, it is being concerned with dwelling aright in thoughtful living with others. (Aoki, 1990b, p. 42)

Becoming a Teacher Educator

> We are not mere smudges on the mirror. Our life histories are not liabilities to be exorcised but are the very precondition for knowing. It is our individual and collective stories in which present projects are situated, and it is awareness of these stories which is the lamp illuminating the dark spots, the rough edges. (Pinar, 1988, p. 148)

For more than a decade I have inhabited this strange land of teacher education situated precariously between the theoretical world of the academy and the practical world of the teacher. Extensive involvement in the field experience component of teacher education over the years has made me increasingly aware of the tension of standing between these two worlds. And yet it has been more than just standing in the tension; it has been a journey of becoming a teacher educator.

The religious, cultural, and social aspects of my background have been strong influences on my development as a teacher educator. My working class urban family was typical of the fifties: two parents, mom at home and dad at work, two brothers and a sister, and of course, the family dog. The Christian story embedded in my Mennonite heritage, had a powerful influence on my development as a person. Education was valued only to the extent that it was good discipline and provided access to the security and amenities of a permanent job. It was a happy home, as I experienced it, where patterns for later life were taught as well as caught.

My parents came from large rural agricultural families. Their parents, Mennonites, a religious people with Anabaptist roots, immigrated to Canada from Russia to escape religious and political persecution. They came in search of a land that would permit them to till the ground in peace, to worship and serve their God, and to raise their family in some degree of prosperity. Canada offered safe passage, land, and tolerance

for their long-held practice of pacifism, in return for the hard work that was required to open up the vast prairies.

I believe that my present notions of pedagogy that value relationships, nonviolence, caring, and responsibility, come from my experiences as a child in a home in which parenting was a demonstration of how we should live with one another. This relational aspect of pedagogy has continued to develop both in my teaching and parenting and characterizes me as a teacher educator.

A native teacher education program provided me with a unique and perhaps unorthodox environment in which to become a teacher educator. My involvement as a faculty member in this off-campus, field-based program, governed by a native board and committed to educating native teachers, made me aware of the political as well as the pedagogical aspects of teacher education. I began to understand the political nature of native teacher education as part of a larger cultural and political struggle of aboriginal people. I shared in the struggle to break out of the prescriptive and hegemonic structures of educational institutions that had over time effectively marginalized the voices of native people.

This cross-cultural institution was an excellent environment in which to begin the journey of becoming a teacher educator. Instead of being socialized into the disconnected course orientation that predominates teacher education, I experienced working in a program where students spent half of their time involved in school classrooms. This has had a profound effect on my emerging beliefs about field experiences. The ability of the program to accommodate Cree and Dene Indians, Metis, and non-natives in a residential setting, helped me to understand what it means to live harmoniously in the midst of differences. My strong commitment to the notion of community that tolerates differences has its roots, in part, in the native teacher education experience.

I have spent the past five years as a member of an education faculty. Much of my time has been devoted to the administration of the field experience program. Although this aspect is generally undervalued by the University community, it has been well supported by the Faculty. I have benefited greatly by working with a number of individuals who consider field experiences to be crucial to the development of a teacher.

The notion of "sojourner" is an important aspect of the journey metaphor I use to portray the process of becoming a teacher educator. The term appears to have two incompatible meanings, one emphasizing the notion of the resident, inhabitant, or dweller, and the other emphasizing the transient, traveller, or temporary lodger. But

there is a complementarity to the two meanings when the term is used in the context of Novak's (1971) notion of personal story and standpoints. Each standpoint, or who we are at a given point in time, corresponds to the sojourner as resident. We dwell at this place in a state of equilibrium. Between these times of stability, however, the sojourner is a transient more embedded in a state of flux than fixedness. I have appropriated the term to my own journey of becoming because it captures both the idea of pathways or flux, and standpoints or fixedness. The idea of sojourner reflects my Mennonite heritage as well; a people dwelling in a place for a time, then leaving and searching for new possibilities when their way of life was threatened.

Aoki's (1990a; 1991b) claim that tension is necessary to develop as a human being resonates with my experience. Some of the tensions that have shaped me as a teacher educator in addition to the pedagogical-political, are the religious-secular, theoretical-practical, individual-community, and technical-reflective. These have produced in my life, what Novak (1971) calls, standpoint transformations. Just as the contradictions of theory and practice are the means by which limitations and capacities of each are disclosed and examined, similarly, the tensions I have grappled with have led, in an authentic way, to new understandings of what it means to be a teacher educator. These tensions, although as real as ever, are increasingly seen as positive forces propelling me along the pathway.

Embarking on the dissertation is yet another path which leaves the comfort of the last standpoint. It is an attempt to open up new understandings about the world of cooperating teachers, student teachers, and faculty advisors as they engage in the internship. The opening words of this chapter from Dr. Ted Aoki capture an important calling for teacher educators — learning to "dwell aright" with students, teachers, and colleagues.

A Commitment to Re-search a Familiar Path

> When we are writing and the pencil breaks, suddenly the content of our writing disappears and goes into hiding, and the pencil which we really did not see before comes out of hiding to reveal itself to us. What we see here is how the experience of breaking can help us in breaking out of the seductive hold of an orientation to which we are beholden. (Aoki, 1991a, p. 2)

The adage of folk wisdom "familiarity breeds contempt" cautions against the consequences of neglecting the familiar. My primary interest over the past decade as a teacher educator has been the exploration of student teaching to understand the role

it plays in learning teaching. Student teaching, or field experience, has a familiarity regardless of where it occurs. It seems to uniformly manifest a discourse arising from positivist conceptions of teaching which privilege hierarchical status, performance evaluation, and a general preoccupation with effective techniques, as opposed to purposes, ends, or goals of teaching.

I am compelled to return yet again to the question to which I was drawn at the beginning of my journey in teacher education, "What is field experience?" In the past I have emphasized the "what" of that question which is preoccupied with the structure and content of field experience. My reorientation to the question in this study shifts the focus to the "is" — "What is field experience?" In this form, the question is concerned with the individuals involved and the meaning they make of their experience. I am reminded that learning teaching in field experiences involves not only student teachers, but also cooperating teachers and faculty advisors. Pedagogical relationships among the members of the triad in field experiences are part of the deeper "is" level of my question. My reorientation renders the familiar strange forcing me to look beyond the taken-for-granted in order to excavate concealed meanings of field experience. I begin to hear what has been marginalized by prescriptive programs — the voices of student teachers, cooperating teachers, and faculty advisors learning teaching together.

This work is a "re-searching" of some familiar territory and an attentiveness to silenced voices. As such, the reorientation is not a passive refocussing played out in watching that privileges the eye, but rather an active attunement and commitment to the lived experiences of the members of the triad that privileges the ear. Becoming attuned to the "beingness" of the lived world of field experience promises new understandings of and possibilities for pedagogical relationships, understanding and changing practice, and also for promoting professional learning for all of the participants.

A Question Emerging out of Practice

The Background

A brief description of the conceptual framework of the field experiences in the program featured in this study is necessary in order to understand the origin of my question. The Faculty has attempted to practice a developmental notion of teacher education for well over a decade. This stance posits that over the course of the

program, students develop in a number of specific areas: conceptualization of teaching, content knowledge, instructional process, ego development, and interpersonal relations (Campbell et al., 1986). Field experiences in each year of the program have been designed to promote development in each of these areas. The "internship" is a sixteen-week field experience situated in the last year of the undergraduate teacher education program.

The "Professional Development Process" referred to as the PDP, is a conceptual framework presently employed in all field experiences to promote the professional development of the student, and to a much lesser degree, the cooperating teacher and the faculty advisor (University of Regina, 1989). The PDP is conceptualized as the clinical supervision cycle and its components of planning, preconference, teaching and observation, postconference, and change (Goldhammer, 1966), occurring in the context of the "helping relationship" (Rogers, 1969). The PDP occurs in phases of theory presentation, practice, and reflection. "Targets," which are aspects of teaching selected as the focus of theory and practice, emerge from curriculum courses, generic skills and strategies courses, and from classroom practice. They tend to range from discrete teaching behaviors or skills, to broader strategies and principles of practice. Theory informs practice in that students contextualize and evaluate the usefulness of prescriptive skills and strategies in classroom settings.

For their role in the field experiences at the introductory and preinternship levels (years one, two, and three), cooperating teachers receive information and limited training in the use of the PDP. However, at the fourth year internship level, cooperating teachers and their interns attend a three to four day internship seminar (Friesen, 1989). Held in a residential setting, the pair work in the context of a small supportive group to develop a helping relationship, to learn and practice the PDP, and to clarify roles and expectations for the internship. Cooperating teachers do not receive remuneration for working with interns in this program. The educational partners jointly provide the resources for travel, substitute teachers, meals, and accommodation for this endeavour which annually results in over ninety percent voluntary attendance.

During the sixteen-week internship, interns become adept at selecting targets, specifying data collection, analysing data, reflecting, and setting new targets for change. In my experience, many appear to become progressively self-analytical through the use of the PDP. Cooperating teachers appear to become more nondirective and skillful in collecting data on teaching and giving nonjudgmental feedback. Many teachers acquire a more developmentally-oriented as opposed to

apprenticeship-oriented perspective of internship. Cooperating teachers seem genuinely committed to the program considering it to be a successful attempt at bridging theory and practice, and also in providing them with a means of professional development (Tymchak, 1988).

Regular faculty take on the the role of the faculty advisor. Generally, they pay three or four supervisory visits during the internship. Cooperating teachers and faculty advisors are considered to have complimentary roles; the cooperating teacher socializes the student teacher to the classroom, and the faculty advisor promotes reflection on the taken-for-granted aspects of teaching (Friesen, 1988; McBeath, 1989).

Wideen and Hopkins (1984) claim that professional development of cooperating teachers is more likely to occur in the practicum when there is compatibility between school and university views of education. Stones (1987) poignantly expresses this as a "common realm of discourse" (p. 70). In the internship, that common discourse is around setting expectations, articulating the PDP, and incorporating the content of provincial curricular change to a core curriculum and common essential learnings (Saskatchewan Education, 1987, 1988). A cadre of committed experienced cooperating teachers participating in the common discourse has evolved over the past two decades.

An underlying assumption of this study is that the focus of internship needs to shift away from an individualistic approach characterized by the performance of the student teacher and the subsequent preoccupation with evaluation, to an inquiry-oriented approach. A new focus on collaborative inquiry into teaching presents a possibility to acquaint the student with the dispositions and skills required to inquire into teaching as a career-long process, to develop a partnership between teacher educators and teachers which respects teachers' personal practical knowledge, to foster professional development for each member of the triad, and to encourage reflection on substantive issues of teaching. Most importantly, however, the new focus is required to break out of the individualistic orientation to internship by developing a community that is more meaningful than the traditional student teaching triad.

The Purpose of the Study

The study is an attempt to discover the meaning that an inquiry-oriented internship holds for the participants as the internship shifts from the traditional focus on the

performance of the intern, to collaborative inquiry into teaching by the triad. It is an attempt to discover if action research is capable of creating the space for the emergence of new understandings and practices to evolve in which each member of the triad, not only the intern, experiences professional learning.

Student teaching has consistently been accused of promoting strong socialization of the student teacher to the status quo of schools and classrooms. As well, few faculty advisors report that working with student teachers contributes to their own professional development. Because of the differing perspectives including the student teacher's intention to obtain the best possible evaluation for employment purposes, the cooperating teacher's desire to acquaint the neophyte to the "real world" of professional practice, and the faculty advisor's preoccupation with getting educational theory implemented into practice, the triad of student teaching is often a place of conflict rather than collaboration. This study is an attempt to build a learning community — an educative community — in which the participants learn teaching together by engaging in action research projects.

The word "intern" comes from the Latin "internere" meaning "to enter, go, or pass in," and "internare" meaning "to enter or pierce into one's mind secretly." In the intransitive form "intern" takes on the meaning of "to become incorporated or united with another being." On the other hand the transitive form means "to confine within the limits of a place." The suffix "ship" means to "create, ordain, appoint." It is hoped that by employing the perspective of action research, "intern-ship" may become a collaborative breaking out of confinement, the taken-for-granted practices of internship, in order to create new possibilities for the being and becoming of each member of the triad.

The Question

"What possibilities emerge from an inquiry-oriented internship structured by action research, and what meaning do these have for the participants?"

The question is particularly interested in what new understandings of internship practice is action research capable of revealing. These practices include building community, understanding pedagogical tensions of teaching, reconceptualizing supervision, developing pedagogical relationships in the triad, implementing change in teaching practices, and fostering the relationship of interns to the "Other." Each of these practices is explored for new possibilities for the internship.

This question is situated in a larger context of curriculum reconceptualization or reorientation which claims that

> to understand curriculum as a deconstructed (or deconstructing) narrative is to tell stories that never end, stories in which the listener, the "narratee," may become a character or indeed the narrator, in which all structure is provisional, momentary, twinkling stars in a firmament of flux. (Pinar, in press, p. 10)

Within this orientation, a final answer for internship practices is not sought. Rather, the question is oriented toward meaning and understanding "so that, on the basis of this understanding, I may be able to act more thoughtfully and more tactfully in certain situations" (van Manen, 1990a, p. 155).

Assumptions

It is assumed that collaborative action research will provide the structure to frame collaborative inquiry into classroom practice during the internship. Action research, consisting of multiple cycles of planning, action, observation, and reflection, promises a structure capable of fostering collaborative inquiry into teaching practice. It is anticipated that a collaborative inquiry approach will work toward changing the practice of internship from a student performance perspective, to one fostering the professional learning for all participants.

It is also anticipated that a community of interns and cooperating teachers working with one faculty advisor in one school will promote a dialogue about teaching. It is assumed that the development of new understandings about specific aspects of practice will emerge in the discussions.

The formation of a dialogical and educative community engaged in inquiring into teaching is viewed in this study as constituting the "good" for teacher education. Breaking out of a technological orientation is seen as a likely avenue toward the formation of a community which attempts to understand teaching.

Significance of the Study

This study capitalizes on the widespread claim in the literature that action research projects promote professional learning for all participants. Collaborative action research into teaching practice is a possible approach capable of providing the space in which new understandings about practice can emerge. It is possible that the

study may lead to the reconceptualization of the internship experience as a place of inquiry into and dialogue about teaching for interns, cooperating teachers, and faculty advisors. Collaborative relations between the schools and university could be strengthened through an approach which addresses the needs of all the participants.

CHAPTER TWO
MAKING SENSE OF THE TEACHER EDUCATION LITERATURE: PRESENCE TO POSSIBILITY

> Educational work reflects a set of connected (and relative) trends, from a law-seeking to an interpretive aspiration in inquiry; from a concern for universal principle to a concern for particular relationships; from the positivist stance of an observer on the scene to the pragmatic stance of the actor in the situation; from authoritative transmission to mutual exploration of knowledge; from conditioned behavior to meaningful action as a model for teaching and learning; from a cooler appraisal of teaching as knowledge and technique to a more passionate consideration of teaching as moral agency; from vision as a metaphor for knowledge to speech as the literal means for constructing meaning; and from lecture to conversation as the mode of interaction between professors and teachers. (Sykes and Bird, 1992, p. 465)

This rather lengthy quotation captures two paradigmatic discourses of teacher education, the normative and the dialogical (Britzman, 1991, p. 239). The normative has been privileged until the recent emergence of a dialogical view taking contingency into account, and attending to "changing ourselves and transforming our circumstances" (p. 239).

In my search for understanding field experience, I am drawn to the literature concerning professional development, learning teaching, supervision and evaluation, action research, and inquiry-oriented teacher education. This chapter develops an interpretation of the thinking in each of these areas which shows a departure from the traditional paradigm. It is not a "review of the literature" in the usual sense. Rather, in the spirit of pragmatic research, I look to the possibility of desired consequences for new thinking in each of these areas. The literature is read as a search for opportunities to promote what I believe to be the "good" for teacher education — collaborative inquiry, educative community, and "Other" centeredness.

The title of this chapter expresses the kernel of my interpretation of the literature. The "presencing" of a normative discourse is gradually giving way to a dialogical discourse as a new possibility for teacher education. In this review, I develop this thesis in the areas reviewed.

Professional Development: Inquiry into Practice

How can student teachers become life-long learners? Is it possible to reconceptualize this process as beginning in preservice teacher education and

extending into the induction year and beyond? The literature on professional development shows a shift toward a different paradigm which values more meaningful interactions between preservice and inservice, theory and practice, and university and schools.

In response to calls for reform in education, there has been a recent preoccupation with the technical conception of teaching manifested in the "overregulation" of teacher behavior, prescriptions for effective teaching, the "overstandardization" of curriculum, and "measurement driven instruction" (Zumwalt, 1988, p.149). These efforts, have led to further devaluation of the work of teachers as increasingly reflected in poor status and remuneration (Feiman-Nemser & Floden, 1986).

The prevailing conventional paradigm of learning teaching, rooted in a technical, prescriptive approach, must be open to question if future teachers are to address the lack of confidence in the profession, resist the move toward more technical models, and arrest further devaluation of teaching. Deficit models of professional development originating in preservice and extending into inservice teacher education perpetuate an image of teacher-as-technician, an uncritical and subservient implementor of prescriptive curriculum. A constructivist paradigm of learning teaching, on the other hand, promotes images of the teacher-as, -intellectual, -researcher, -inquirer, and -curriculum planner (Connelly & Clandinin, 1988).

Why should this paradigm shift appeal to teachers? Macdonald (1988) suggests that the

> fundamental human quest is the search for meaning and the basic human capacity for this search is experienced in the hermeneutic process, the process of interpretation of the text (whether artifact, natural world, or human action). This is the search (or research) for greater understanding that motivates and satisfies us. (p. 105)

Professional development in a constructivist paradigm, it seems, promotes the predisposition toward inquiry into and interpretation of educational situations. This orientation stands in opposition to the traditional deficit orientation which marginalizes the quest for understanding.

Lieberman and Miller (1990) very nicely describe the notion of professional development which searches for understanding as "continuous inquiry into practice" (p. 107).

> In this construction of professional development we see the teacher as a "reflective practitioner," someone who has a tacit knowledge base and who then builds on that knowledge base through ongoing inquiry and analysis, continually rethinking and reevaluating values and practices. Teacher development is not only the renewal of teaching, but it is also the renewal of schools — in effect, culture building. (p. 107)

Professional development as inquiry into practice involves learning from teaching as opposed to learning to teach (Zumwalt, 1988). This approach privileges teachers as "the primary knowledge generators of the profession" (Lambert, 1988, p. 667); professional development and teacher research are closely woven in this "systematic and intentional inquiry carried out by teachers" (Cochran-Smith, 1990, p. 2).

The new paradigm of professional development for teachers recognizes that the interests of others are being served when teachers are the targets of "applied approaches."

> Rather than engaging in rational processes of resolving problems by choosing from available "received" knowledge, teachers are raising questions about the relevance of such "applied" approaches, and whose interests are being served by it anyway. Practitioner-generated knowledge that is embedded in and emerges out of action, is coming to be seen increasingly as the basis for a new and emerging paradigm in teaching. (Smyth, 1991, p. 333)

This view of professional development has at its center, the purpose of increasing to some extent "choice, authority, and responsibility" in exercising teaching duties (Lambert, 1988, p. 666). Learning from teaching is the antithesis of popular forms of staff development that have "colluded with the forces that would continue the colonization of teachers" (p. 666). In the process of inquiring into their practice, teachers determine the focus of reflection and action.

The teacher-as-researcher image requires frameworks to facilitate inquiry into practice. These frameworks range from collaborative research by university researchers focusing on teachers' understandings of their practice (Lieberman, 1986), to collaborative action research which also seeks to improve as well as increase understanding of practice (Oja, 1989). Practitioners who inquire into their practice need to view curriculum as problematic and therefore open to inquiry. They also require knowledge of processes such as collecting and analyzing data needed to conduct inquiry (Tickle, 1987, p. 43). These frameworks and the required processes should perhaps be developed in preservice education if they are to be functional in subsequent practice.

Meaningful professional development requires a supportive culture. One particular conception for such a culture is that of an "educative community" of practitioners engaged in dialogic learning (Bullough & Gitlin, 1989; 1991). Studies verify the importance of informal collegial interaction as one of the most important aspects of professional development (Holly, 1989). Holly makes the point that "teachers view colleagues as a valuable resource drawing heavily on them for ideas, techniques, support, and inspiration" (p. 196). Lieberman and Miller (1990) emphasize "networks, collaborations, and coalitions" (p. 115) as crucial to providing support to practitioners examining their practice.

Can a constructivist approach to professional development address the problem of teacher resistance to changes in teaching practices? Gitlin (1990a) provides a model for change which appears to be compatible to professional development as inquiry into practice. He compares an evolving "productive model" to the traditional "consumptive model of change" (p. 538). Consistent with the notions of the conventional or normative paradigm of professional development, the consumptive model introduces "new practices and structures without giving consideration to the way teachers and others understand schooling" (p. 538). It ignores the vast knowledge base teachers bring to any reform attempt. The productive model on the other hand, utilizes practitioner knowledge. "New structures and teaching methods are not thrown at practitioners but rather emerge from and take into consideration teachers' ever developing understanding of schooling" (p. 538). Student teachers require experiences in which they come to understand the need for change as a result of inquiry into their own practice. This will presumably motivate them to search out relevant and meaningful alternatives to taken-for-granted practices.

What significance does this constructivist conceptualization of professional development have for teacher education? Understanding and articulating the process as teacher directed, sustained by inquiry into practice, reflective, and dialogical, demands a change in the common approach to preservice teacher education. A reorientation from the preoccupation with prescriptive theory, to include a process of inquiry into teaching practice as life-long professional learning, seems necessary if change in the form of the continuous development of constructions about teaching and learning is to occur. Student teachers learning teaching in this manner would experience, particularly during field experiences, the role of teacher-as-researcher, producers as well as consumers of professional knowledge.

Learning Teaching: The Struggle to Create a Teacher Voice

What does it mean to learn teaching, not just the "how" which deals primarily with technical means, but also the the "why" which deals with the moral aspects and purposes? The call to reform in education has renewed interest in the reconceptualization of teacher education. A fresh examination of the myth that students learn solely by "gaining experience" in the field experience opens up new understandings of what it means to learn teaching.

Beyond Personal Myths: Constructing Teacher Identity

Teacher education programs have, for some time, used a vocational model which "poses the process of becoming a teacher as no more than an adaptation to the expectations and directions of others and the acquisition of predetermined skills — both of which are largely accomplished through imitation, recitation, and assimilation" (Britzman, 1991, p. 29). Knowledge is conceived of as an entity to be transferred to student teachers who are viewed as empty receptacles. This form of functional socialization has been described by a number of researchers as commonplace in teacher education, serving the interests of cultural transmission and social reproduction. Recently, deeper understandings of the persistent problem of teacher socialization have begun to emerge in the literature.

A common observation of beginning student teachers is that they bring into the program "some general conceptions of the teacher's task" (Calderhead, 1988, p. 52), a result of their long apprenticeship as students in schools. Teacher education programs find it difficult to deconstruct these conceptions which have a marked effect on the student teacher's classroom practice, which over time, becomes increasingly conservative and custodial. Calderhead suggests that these conceptions of teaching which accompany the student teacher might explain the "unquestioning confidence" some students exhibit and the view of teaching as "an extended form of parenting" (p. 52). Teaching is perceived as easy. Common conceptions or images students possess are those of guide, friend, and confidant which are usually derived from memories of good teachers. Images of teaching represent not only knowledge about teaching, but also "act as models for action" (Calderhead & Robson, 1991, p. 3).

Britzman (1986) refers to these preconceived conceptions about teaching as "cultural myths." Basically, her thesis is that "the underlying values which coalesce in one's institutional biography" need to be examined, otherwise, the cultural myths will

"propel the cultural reproduction of authoritarian teaching practices and naturalize the contexts which generate such a cycle" (p. 443). Unfortunately these conceptions about teaching are misconceptions because they have been "simplified to mere classroom performance" (p. 446) or the means of teaching. Students do not enter into the teachers' deliberations about purposes or ends since these do not appear in overt behavior. This utilitarian stance, which dwells on the technical aspects of teaching, maintains the status quo with its emphasis on certainty, control, and individualism.

Three myths are identified. First, everything depends on the teacher. This myth reinforces teacher control — "instilling knowledge" (p. 444). Second, the teacher is an expert, which reinforces the notion of certainty — knowledge residing in textbooks. Third, teachers are self-made, which discounts their professional training — teaching is learned by experience. An apparent effect of these myths is to "valorize the individual and make inconsequential the institutional constraints which frame the teacher's work" (p. 448). As part of the social context, according to Britzman, the biography of the student teacher needs to be uncovered to explore the common myths.

In a study which takes into account the student's role in the socialization process, Crow (1986) found that "first hand experience in the field, without preparatory skill development or follow-up reflection and analysis, was almost the exclusive instructional strategy for novices to learn the teaching profession" (p. 21). Trial and error learning in the field appears to be a common way of learning to teach. Referring to personal perspectives as "an established perception of the ideal and average teacher" which arises out of previous school experiences, Crow notes that a teacher role identity establishes a filter through which university theory and classroom practice are interpreted. This filtering process, mediated through the teacher role identity, establishes the context of socialization for the students, enabling them to put up with the teacher education program. Teacher education programs must foster reflection on the teacher role if students are to develop a teacher identity which is able to transcend their past experiences.

The literature on general teacher conceptions, images, identity, and myths, particularly reveals the belief by student teachers that the best way to learn teaching is by experience. What the work cited above reveals, is that experience generally reinforces the perspectives student teachers already have before they enter teacher education. Theory is therefore devalued and practice glorified. Teachers discount their professional training at the university and rate the field experiences as most significant in learning to teach. However, as Britzman (1986) notes, experience should be a means of understanding the work of the teacher, not an end.

Calderhead (1988) provides some insight into this dilemma. Experience, he hypothesizes, is structured by a set of mediating metacognitive processes needed in "thinking about, evaluating, structuring, comparing and developing images of practice for particular individuals, situations and contexts" (p. 57). He suggests that the professional learning process consists of metacognitive processes such as "abstraction, comparison, analysis, and evaluation" (p. 60) operating on the various images or on the various knowledge bases in order to produce useful practical knowledge. Metacognitive skills may also be necessary in the process of analysis and evaluation of a student's teaching through the comparison of different images of practice, comparing one's performance to an ideal, or considering "the appropriateness of particular activities or how one's teaching compares with particular teaching principles" (p. 61).

Calderhead speculates that a further "organizing structure" over the metacognitive skills might be the "conception that students have of the process of learning to teach" which could influence the "type and extent of metacognitive skills that are employed" (p. 61). For example, if the student believes that prescriptive teaching skills without any form of analysis constitutes how one learns to teach, they may well employ them in inappropriate situations. He claims that students need to know what conception of learning to teach is being used in a teacher education program. This suggests that if field experience is to go beyond "experience," it should provide the acquisition and use of the metacognitive skills within an explicit conceptual framework of learning to teach.

Although learning teaching obviously involves the acquisition of the various knowledge bases, it more importantly involves the construction of a teaching identity which is able to manipulate the various knowledge bases in different contexts. Britzman (1991) envisages learning teaching as the formation of the subjectivities of student teachers which develop through experiencing and interpreting contradictory realities of teaching. These include knowing and being, thought and action, theory and practice, knowledge and experience, technical and existential, and objective and subjective. Positioned in a dialogic relationship, these realities change through social interaction. What Britzman is advocating in this dialogic view of learning teaching is that

> teaching must be situated in relationship to one's biography, present circumstances, deep commitments, affective investments, social context, and conflicting discourses about what it means to learn to become a teacher. With the dialogic understanding, teaching can be reconceptualized as a struggle for voice and discursive practices amidst a cacophony of past and present voices, lived

> experiences, and available practices. The tensions among what has preceded, what is confronted, and what one desires shape the contradictory realities of learning to teach. (p. 8)

Learning teaching, according to this view, involves an interactive dialogical process between the subjectivity of the student and the contradictory realities of teaching. It is a social process which allows the teacher to find voice in the process of becoming a teacher. It is "an idiosyncratic process" (Bullough, 1991, p. 48) reflecting differences in biography, personality, conceptions of teaching, and context.

In a study focusing on the emergence of teachers, Bullough, Knowles, and Crow (1992) portray learning to teach as a quest to find a comfortable place in teaching through the negotiation of meanings and relationships. The process of "fitting in" as they call it, is "inherently conservative and conformist in nature, although there is always a degree of 'wiggle room'" (p. 179). They see the role of teacher education as helping student teachers negotiate "institutionally productive and personally satisfying teaching roles" (p. 187) through the use of biography, metaphor analysis (Bullough, 1991), classroom ethnography, and action research.

Learning to teach is also described by stage theories in the literature. In an interpretive review of recent qualitative studies on professional growth, Kagan (1992) identifies "the important role played by a novice's image of self as teacher" (p. 140). She suggests that an increasing knowledge of pupils can be used to reconstruct the beliefs and images with which a student enters teacher education. This reconstruction is necessary before professional growth can occur. Therefore, the initial focus of field experience may need to be an inward looking one in which students seek affirmation of their role as teacher from themselves first, and then from their pupils. According to Kagan, this allows student teachers to begin to look outward.

Kagan uses the emerging themes from her review to construct a new model, which she claims, builds on Fuller's and Berliner's older models of professional development. Growth is seen to consist of several components. There is growth in the metacognition component characterized by student teachers becoming more "aware of what they know and believe about pupils and classrooms and how their knowledge and beliefs are changing" (p. 156). There is growth in knowledge about pupils which is reconstructed through experience to change the "novice's image of self as teacher" (p. 156). In another component of growth in which the integration of instructional and management routines occurs, "attention shifts from self to the design of instruction to

pupil learning" (p. 156). Finally, there is a growth in problem solving skills, which become "more differentiated, multidimensional, and context specific" (p. 156).

Grossman (1992), in reply to Kagan, challenges the view that learning to teach involves "acquiring management and instructional routines before they are able to reflect on the ethical or content-related dimensions of teaching" (p. 173). She cites studies which show student teachers are capable of reflection on issues related to curriculum content before classroom routines are established. The issue, as Grossman sees it, is that the studies Kagan cites, reproduce schooling as it is. She claims that teacher education should "prepare prospective teachers to ask worthwhile questions of their teaching, to continue to learn from their practice, to adopt innovative models of instruction, and to face the ethical dimensions of classroom teaching" (p. 176).

Bullough, Knowles, and Crow (1992) in their study of student teacher development, show evidence for the first three stages of teacher development as conceptualized by Ryan's four stage theory (1986). Students were found to progress through the fantasy, survival, and mastery stages at different rates. The authors of this study were able to infuse new meaning into Ryan's theory of stages by elaborating that students' conceptions of themselves and of teaching, affect development. Schemata which are strongly held are resistant to change. Their work is helpful because it suggests ways that teacher educators can aid student teachers in reconstructing meanings that allow students to change schema in order to frame teaching problems in new ways. It also recognizes that the context has an enormous effect on development. Teaching becomes increasingly complex in the course of development due to student pressures, the teaching assignment, work pressures, and one's personal life.

Learning to teach has taken on new meaning from the recent proliferation of naturalistic studies. It appears to be a process highly influenced by the subjectivity of the student teacher and by the context. The suggestion that it is a constructivist process from which a teacher identity emerges implies that finding a teacher voice relies less on learning prescriptive techniques, than on developing an inquiry orientation toward biography and context. Teacher education which responds to this new path is more likely to devise ways to help students become aware of the conflicting realities of teaching and to help them negotiate a place in which their voice can be heard. The process of becoming a teacher, rather than the adoption of a prescriptive identity, seems to be a process whereby student teachers find a teacher

voice by recreating "institutionalized teacher roles in their own image" (Bullough, Knowles, & Crow, 1992, p. 12).

Reflective Practice: Beyond Technical Rationality

For almost a decade the focus on educating the reflective practitioner has captivated the imagination of teacher educators. Just as the reconceptualization of the field of curriculum was a reaction to the technical Tylerian approach (Pinar, 1988), the overwhelming acceptance of the notion of reflective teaching is a reaction to an increasingly strong orientation of policy makers in education toward a prescriptive view of curriculum and a technical view of teaching. Teacher education aimed at developing the reflective practitioner has at its core a fundamental commitment to the professionalization of teachers. This approach values education "as a process in which inquiry, judgment, questioning, and discovery lead to the personal development of individuals" (Tickle, 1989).

Reflectivity in teacher education has been categorized by three orientations (Bullough & Gitlin, 1989) that result in particular forms of action. These are the technical orientation reflected in the work of Cruikshank, the critical stance found in the work of Zeichner and Liston, and the interpretive approach of Carson (1990a). Smyth (1989) reminds us that our conceptualization of teaching "whether a set of neutral, value-free technical acts, or as a set of ethical, moral, and political imperatives holds important implications for the kind of reflective stances we adopt" (p. 4).

A critically reflective position subscribes to a view of the professional as including "an expanded role for teachers: more discretion and autonomy in their classroom role, and a larger role in activities beyond the classroom, such as developing curriculum and determining school policies which have an impact in the implicit and explicit curriculum" (Zumwalt, 1989, p. 182). This perspective has been overshadowed by the technical reflection, which maintains a decidedly training orientation characterized by prescriptive practices for the purposes of making instruction more efficient.

The interpretive reflective approach envisages the process as "a form of interpretation" which is the "focus of the tradition of philosophical hermeneutics" (Henderson, 1988, p. 13). This perspective has shifted attention to the philosophical concerns of epistemology and ontology. Tom (1985), as an example, in his conception of teaching as a "moral craft," attempts to construct a view of teaching that moves beyond the applied science view of teaching to a consideration of the alternative purposes of teaching.

An essential characteristic of reflection, evident in the proliferating literature on the subject, is the questioning stance facilitated through the process of inquiry. Distinguishing between "learning-for-coping" and "learning-for-teaching" (p. 101), Tickle (1989) argues that the "interrelationship between the academic, professional and practical elements hinges on using the classroom as the focus of study for professional development" (p. 106). The attention to the investigation of classroom practices by teachers, he claims, leads to judgments about changing practices. This development of the ability to appraise oneself produces professional growth. Lieberman and Miller's (1990) image of the reflective practitioner is one who values "continuous inquiry into practice" (p. 107). Proposals for reflective teacher education programs, not surprisingly, are often framed within an inquiry approach.

Collaborative action research is becoming a popular framework to structure inquiry-oriented teacher education (Clift, Veal, Johnson, & Holland, 1990; Tickle, 1987; Ross, 1990; Noffke & Brennan, 1991). Inquiry, within this framework, is not solely for purposes of finding meaning in classroom practice, but is also a way to change practices. A view of knowledge as socially constructed, tentative, and therefore open to scrutiny and change underlies the inquiry approach.

Noffke and Brennan (1988) point out that the language of reflection, though in opposition to technicity, has an agenda of its own. Sensing a harmful discounting of the technical and practical aspects of the world of the teacher in this language, they suggest that a better understanding of the teacher's practical world and the ways in which teachers make ethical and moral choices is needed. This approach suggests a possible integration of the three forms of reflection rather than a hierarchy which treats the technical insignificantly.

Carson (1990b) elaborates further on the problematic aspect of the discourse of reflection. He suggests that the "uncertainties of the historical moment in which teachers are now being educated" (p. 2) should question the privilege given to the language of reflection over other marginalized discourse, the voices of teachers and student teachers. Carson, in writing about the two oppositional discourses of technicism and reflection, states that teacher educators "remain caught within the web of two alternative discourses, both of which speak in some sense to teacher education, but neither of which hears the voice of teaching" (p. 12). In breaking down the binary opposition, he envisages room for both discourses thereby living "in the tension of vulnerability and competence" (p. 15). Carson concludes that:

> Reflectivity in teacher education means that we hope that students will be becoming aware of themselves becoming teachers. As they record and recall the difficulty of becoming teachers, they come to accept that there are many roads that the journey might take and the journey is never over. As teacher educators we have a responsibility to sustain students in their difficulty by encouraging their conversations and by helping to build within our classrooms the contexts that will support them. (p. 15)

Reflection on teaching experiences takes place in the practical world of the teacher. An experiential orientation to learning teaching holds promise for teacher education. Reflection on practice from different perspectives should promote integration of the technical, interpretive, and critical perspectives.

Developing Personal Practical Knowledge From Practice

A teacher educator's epistemology is crucial in that the "conception of knowledge can promote a view of the teacher as either technician or intellectual, and the extent to which values are rendered explicit can either inhibit or encourage a more critical pedagogy" (Britzman, 1986, p. 444). A logistical view of theory and practice (Butt, Townsend, & Raymond, 1990, p. 255) permeates courses in teacher education presenting theory as truth and denying both the social construction of reality and the subjectivity of the students. Theory is perceived as separate from and superior to experience. This perpetuates a traditional view of knowledge as objective, static, and derived from authorities, ensuring the maintenance of present structures and interests in schools. This technological view of knowledge treats propositional knowledge as privileged and nonproblematic, usually in the form of "putting into practice of research findings" (Grimmett, Mackinnon, Erickson, & Riecken, 1990, p. 23).

Prescriptive theoretical knowledge about teaching frames a particular discourse that negates problematic aspects of teaching. Learners consume knowledge rather than critically identifying and examining the privileged discourse. Pedagogy becomes dichotomized focusing on knowledge transmission and not on the learner's understanding. Consequently, getting through the text takes precedence over the construction of knowledge. In the process, authorship of learning is lost.

Another mode of knowing, termed deliberate (Grimmett et al., 1990, p. 25), understands the relationship between theory and practice to be dialectical, treating "theory and practice as different but equal aspects of the same phenomena, each being capable of informing the other" (Butt et al., 1990, p. 255). Competing views of

teaching are considered by the practitioner in light of the context of practice. Knowledge is authority-oriented, informing rather than directing practice.

Finally, a problematic view of knowledge "holds the practical problem in a specific context as the focus for deriving both situation-specific theory and practical action" (p. 256). Since knowledge is subjectively constructed and personal, a compatible pedagogy aims at making tentative knowledge explicit and useful to the learner. As knowledge is reconstructed, the learner functions as a generator of knowledge. Smyth (1989) sees the distinction between receiving knowledge and creating knowledge as Friere's "distinction between the pedagogy of the question and the pedagogy of the answer" (p. 226). The form of knowledge generated is personal in nature and therefore useful in transforming practice.

This latter view of knowledge, increasingly prevalent in the literature in teacher education, is often referred to as "personal practical knowledge" (Connelly & Clandinin, 1988), or "craft knowledge" (Grimmett & MacKinnon, 1992), which is "time bound and situation specific, personally compelling and oriented toward action" (Feiman-Nemser & Floden, 1986, p. 512). Because of its complexity, some researchers view it as organized nonlinearly according to rules of practice, practical principles, and images (Elbaz, 1991). It is an "embodied" (p. 12) integrated knowledge which is "simultaneously emotional, evaluative, and cognitive" (p. 13), permeated with personal meaning. Personal practical knowledge is contextual and therefore useful to the teacher's practice, interactive in that it is developed in the teacher's practice, and speculative in that it is subject to change (Clark & Lampert, 1986).

Narrative and biographical forms of research are emerging to uncover teachers' thinking about teaching. "More and more often researchers seem to be telling stories about teaching" (Elbaz, 1991, p. 1). As an alternate form of knowledge representation, the teachers' story is able to most adequately present teachers' knowledge because "the story is the very stuff of teaching" (p. 3). Elbaz goes on to emphasize this point.

> This is not merely a claim about the aesthetic or emotional sense of fit of the notion of story with our intuitive understanding of teaching, but an epistemological claim that teachers' knowledge in its own terms is ordered by story and can best be understood in this way. This constitutes an important conceptual shift in the way teachers' knowledge can be conceived and studied. (p. 3)

This emerging view of knowledge in teacher education requires that theory as presented in the preservice program be treated as problematic, and that the cultural, social, political, and economic forces shaping various discourses be examined. Theory, rather than construed as imposed, superior, and separated from practice, gives way to knowledge as constructed by those who practice. The practice of theorizing teaching is returned to the lived world of the teacher.

A number of knowledge bases have been proposed as necessary for the practising teacher. Goodlad (1990) identifies "knowledge of a nation's government and its expectations for citizens," "intellectual tools to participate broadly in the human conversation," "pedagogical knowledge and skills necessary to arrange optimal conditions for educating the young," knowledge of "the commonplaces of schooling" such as pupils, goals, organization, evaluation, curriculum, instruction, and "promising alternatives" (p. 186). Shulman (1987) identifies a similar set of knowledge bases. However, these are not readily translated into classroom action. For example Calderhead (1988) notes that the "translation of subject matter knowledge into practice requires interaction between this knowledge and other knowledge such as that concerning children or teaching strategies. And it seems likely these transactions are highly complex" (p. 58).

The knowledge bases as outlined by Goodlad, Shulman and others should not become prescriptive decontextualized content in preservice programs. Teacher educators need to allow for the interaction of students' personal practical knowledge and the knowledge bases in the real world of teacher practice.

Student Teaching: A Space for Creating Teacher Voice

The literature on student teaching is replete with the shortcomings of this widespread practice (Guyton and McIntyre, 1990). Its propensity to cut off the dialogue between theory and practice, thereby reproducing the status quo through socialization of the student teacher, has been the major criticism hurled at field experiences (Zeichner, 1984). Because schools are portrayed as conservative and very resistant to change, student teachers predominantly spend time gaining experience in the classroom rather than inquiring into teaching. The lack of agreement concerning participant roles in student teaching reinforces division rather than collaboration. The focus of the experience tends to be on the performance of the student teacher, especially in the area of pupil control.

Student teaching is also criticized for "lacking a theoretical and conceptual framework" (Guyton & McIntyre, 1990, p. 515). It seems that the function of field experiences to control entry into the profession is prevalent in field programs. Even though cooperating teachers do the vast majority of the work with student teachers, faculty advisors tend to control the evaluation of the student. All of these shortcomings suggest the need to reconceptualize field experiences. Students in education, in spite of the problems, consider the experience to have the most significant influence on their development as teachers (Miklos & Greene, 1987).

Perhaps it is time to look at the internship in ways that are congruent to more recent understandings about professional development, learning to teach, and the relationship between theory and practice. It seems that the process of professional development as curriculum inquiry should begin in preservice if students are to develop an approach to professional learning which will extend career-long. Faculty advisors should provide support and assistance with investigative techniques allowing students and cooperating teachers to conduct inquiry into practice.

Although the literature on student teaching fails to identify work with students as professional development for cooperating teachers, a recent study of an internship in Western Canada reported that ninety-six percent of cooperating teachers surveyed indicated that working with an intern had an impact on their professional development (Tymchak, 1988). As an informal and voluntary activity, working with student teachers fosters the interaction of cooperating teachers with colleagues, the time to visit other classrooms in order to obtain ideas, and an opportunity to focus on the classroom as an observer.

The strategic position of a school-based internship as part of the undergraduate program, preceding induction into the profession, seems to suggest a most useful place to establish new patterns of professional development with the student teaching triad.

From the preceding discussion, it appears that learning teaching requires an environment of practice in which inquiry into and dialogue about practice is the "conception that students have of the process of learning to teach" (Calderhead,1988, p. 61). This process fosters the development of personal practical knowledge required to manipulate the various knowledge bases. A teacher identity is constructed based on inquiry into practice and exploration of personal biography rather than on preconceived myths affirmed and ingrained through mindless practice. Dialogue that questions the prevailing discourse of knowledge and of the social institution, creates possibilities for a critical pedagogy.

Evaluation and Supervision: Problematizing Teaching

The ongoing debate over the merits and methods of teacher evaluation continues to rage into the nineties, a rather substantial focus in education, repeatedly demonstrating its capability of polarizing educators and the public. At the heart of the debate are conflicting beliefs about teacher autonomy and public control and their relation to the quality of education. As Gitlin and Smyth (1989) state it:

> The struggle is between two paradigms — on the one hand, a process of control and surveillance exercised through hierarchical and bureaucratic means, and on the other, a process of creating educative relationships in which teachers, students, and parents can develop the space within which to create self-knowledge. Among other things, the contrast is between the managerial relations of inspection, domination and equality control, versus the educative relations of collegiality, reflection and empowerment. (p. 42)

Some tension is probably healthy as long as teachers are in a position to enter into the debate. However, it may be that technically-oriented teacher education, so popular during the past few decades, does much to prepare teachers for evaluation which is externally controlled, instrumentally-oriented, and certainly deprofessionalizing if not dehumanizing. How should supervision and evaluation be carried out in the internship in order to prepare teachers to engage in a more collegial form of evaluation?

The Preservice/Inservice Dichotomy

The purposes of preservice teacher education have, for the most part, been treated as distinct from inservice teacher education. Preservice has traditionally existed to maintain professional standards by presumably fully preparing teachers for licensing, and for the "rigorous application of standards of practice" (Bernier & McClelland, 1989, p. 20). It does this by providing them with the knowledge and the status to teach. On the other hand, inservice professional development as informal learning, is the primary way of teacher learning. The expansion of the knowledge base, increased demand on education by society, the need for school change, and increased research on staff development, all serve to increase the necessity for continuous professional development in the future.

Because "all fields are moving towards a continuous professional development model" (p. 35) in a rapidly changing world, preservice teacher education needs to be reconceptualized. Credentialism as the focus of preservice will be forced to give way to professional development as a process of learning from practice if the gap between preservice and inservice is to be eliminated. The ability to adapt to changing societal conditions increasingly demands a professional who continues to learn and change. Expertise is no longer guaranteed by the initial professional licensure.

Evaluation based on prescriptive criteria appears to be incongruent to a new constructivist paradigm of professional development. There is a need for a model of evaluation which is collaborative, teacher-directed, and growth-oriented. It needs to begin at the preservice level in order to bridge the preservice/inservice gap.

Issues in Teacher Evaluation

The socio-political context is crucial to any discussion of teacher evaluation according to Haney (1990). Particularly relevant to today, he claims that in times of impending teacher shortage, "broad social and labor market forces may influence the supply of teachers to a much greater extent than any formal mechanisms for evaluating teachers at either the preservice or inservice levels" (p. 47). Therefore, it is suggested that to improve the quality of teachers, it makes more sense to invest in "efforts to enlarge the size of the pool of applicants to teacher-education programs" (p. 57) rather than proposing new and more rigorous forms of evaluation. College grades and even practicum assessments have not been useful in predicting success in teaching (p. 56).

Although my experiences with field experiences tell me that field practicum success is related to success in teaching, it does appear that increasing the pool of applicants holds the most promise if the quality of student teachers is to be enhanced. Since evaluation has played such a minor role in the improvement of teaching, it seems that teacher educators have reasonable grounds to move to a developmental approach which is aimed at fostering self-evaluation and life-long professional development.

However, since teacher education has been entrenched at the university for several decades, it is locked into the paradigm of the academy and a grading system which is largely eliminative in order to reduce numbers. A concerted effort needs to be made to establish pass/fail grades in the components of the program that deal with teaching process. As well, real efforts to employ criteria other than grades must be made in selecting applicants into the program.

Another major issue in the evaluation of teachers is the problem of appraisal of competence. A quantitative approach measures amount but not quality. Also, it can be reasonably assumed that "professional students behave in accord with their perceptions of how they will be evaluated" (McGaghie, 1991, p. 6). Evaluation practices do shape the learner. McGaghie reports "widespread dissatisfaction with professional competence evaluation procedures" (p. 4). This is due to a number of reasons including claims that competence evaluation looks at a "narrow range" (p. 4) of situations, even though professional practice is complex, it favors academic knowledge as opposed to the diverse skills required of practice, and personal and professional qualities are not considered. Somehow the professional assessment focuses on information that "experts think beginners should master" (p. 5) rather than considering the "nature of the professional role a candidate will fill" (p. 5).

Elliott (1989) claims that informal teaching methods promote the higher level qualitative aspects of teaching such as creating understanding. "Competent teaching, informal teachers may argue, is a matter of establishing the conditions which enable pupils to learn things in an educationally worthwhile manner" (p. 242). The criteria for this kind of learning are more akin to learning how to learn, developing inquiry, and learning with understanding. "Teaching is not a matter of causally determining what pupils learn but of enabling them to take responsibility for their own learning" (p. 242). The teacher, in this light, is an enabling influence not an effective technician. Evaluation which focuses on the causality of teacher behavior and student performance neglects this higher order teaching.

A process model of teacher evaluation is proposed by Elliott. It envisages teaching as a moral activity. As "practitioners of an ethic," teachers translate a set of practical principles into action. These principles are ethical in the sense that they are derived "from some conception of 'human good'" (p. 249). Elliott uses inquiry and independent thinking as examples of such principles. Professional judgment is required to implement the ethic in different contexts.

> The competent practice of a professional ethic, therefore, rests essentially on an ability to translate reflectively ethical principles into concrete practices which are appropriate to a given situation (that is, on the ability to judge which actions conform to the principles in a particular situation). (p. 250)

As an inquirer into practice, the line between inquiry and evaluation becomes quite blurred since the research is ongoing and embedded in the practice context. Teaching as inquiry into practice produces a form of self-evaluation.

In an article dealing with teacher rating scales, Good and Mulryan (1990) point out that there are "simply too many aspects of classroom instruction to allow the development of a single, systematic observational scale that could comprehensively assess teaching" (p. 209). However, descriptive systems, they believe, can stimulate reflection on teaching as long as teachers are allowed to develop their own rating scales which specify aspects of teaching of interest to them. Good and Mulryan claim that this exercise can enhance teacher action research skills. Teacher rating scales seem to be more useful in promoting self-assessment than external assessment.

Beauchamp and Parsons (1989) suggest that the forms used in the assessment of student teaching actually "create knowledge and curriculum" (p. 125). Their study, which is an analysis of a particular evaluation form, shows how the technological metaphor is embodied in the language of the form.

> Similar to all curriculum, the curriculum displayed on these forms represents ideological and cultural biases which come from somewhere. Conceptions of student teacher competence, good performance, and proper behavior are not free-floating ideas; each is a construct laden with values. (p. 125)

As a curriculum, student teacher evaluation forms contain a philosophy of teaching and education. They seriously challenge teacher educators to examine the curriculum embedded in the forms they use.

Finally, the issue of whether evaluation for assessment and evaluation for professional development can occur simultaneously needs to be addressed. Duke and Stiggens (1990), on the basis of four years of research, suggest that they "are less certain that one system simultaneously can ensure accountability and promote growth" (p. 127). They raise the question whether the evaluative visits for purposes of accountability are worth the investment of limited evaluation resources. It appears as though this form of evaluation, which is based on minimum competency, is done at the expense of professional growth. Additionally, systems that mix accountability and professional growth tend to reduce risk taking required for professional growth.

This brief discussion suggests that assessment in teacher education, particularly in the field experiences, would do well to move toward self-assessment as a form of professional development. Such a view, seems most suitable to approaches in which student teachers are encouraged to examine their practice in becoming students of teaching, rather than technicians practicing prescriptive skills. Somehow the focus on evaluation in the field experiences must shift from student performance to professional development, so that the ethical practice of teaching, which examines both techniques

and purposes, assumes primary importance. Perhaps an approach such as this will have more meaning for the life-long professional learning of teachers than a preoccupation with teacher appraisal checklists and their predetermined and external criteria.

Evaluation appears to be educative rather than judgmental when it is horizontal as opposed to hierarchical. The etymology of "evaluation" is helpful in understanding educative horizontal evaluation.

> From its Latin origin meaning "to strengthen" or to empower, the term evaluation has come to take on a quite different complexion that refers to the process of "ascertaining the amount or finding a numerical expression for something." Evaluation as measurement, therefore, becomes an "end" rather than a "means" to ascribing worth to some valued social purpose. When language is transformed in this way, it reflects a constricted view of the way evaluation is commonly practised. What tends to happen in these circumstances is that the act of measurement often becomes more important than strengthening teacher practice. (Gitlin & Smyth, 1989, p. 9)

The notion of evaluation driving the field experience appears to be common to teacher education programs. Tickle (1987) writes the following about the program he is involved with in England:

> Judgment of competence in this document on a scale of "outstanding" to "weak" over a wide range of capabilities is a powerful mechanism which dominates the concerns of students. It is only in part alleviated by making explicit the expectations for practical teaching and discussing the criteria which underlie those expectations. The involvement of teachers in that process changes the relationship with students, as the teachers become much more overtly assessors of the students. (p. 75)

Supervision: Problematizing Practice

Clinical supervision conjures up images of instrumental approaches that characterize its use. The spiral of plan/act/observe/reflect has been largely reduced to a technique to evaluate specific skills of teaching. This use is congruent to a deficiency-oriented view of the improvement of teaching. Supervision in the constructivist paradigm, developed in this interpretation of the literature, needs to go beyond such instrumentalism to encourage the improvement of practice through improved understanding. One such reconceptualization portrays clinical supervision as a process that problematizes teaching (Smyth, 1991).

> The collaborative, questioning, and problem-posing possibilities fostered in clinical supervision relationships when pairs of teachers work together in establishing dialogical communities, is the kind of arrangement that fosters fundamental changes in the pedagogical nature of teachers' work. (p. 322)

Smyth expands on what this conceptualization can mean for teachers.

> It means teachers engaging in systematic, individual as well as social forms of investigation or inquiry into the origins and consequences of their everyday teaching so they can overcome the fatalistic view that change in teaching is "impossible for me," and seeing that circumstances can be different from what they are. (p. 322)

He suggests that at a practical level emphasis is placed "in the analysis of teaching not on reaching predetermined objectives set by others, but teachers engaging one another in an educative and inquiring view of teaching" (p. 324).

Rather than discounting clinical supervision, he attempts to reconceptualize the cycle as a heuristic device by "recapturing and building upon the original intent of clinical supervision" (p. 324). He suggests four aspects to this: "problematizing teaching," "observing and creating text about teaching," "confronting biography and history," and "refocussing and action" (p. 324).

This conceptualization goes against the prevailing notions of supervision in teacher education.

> The issue is whether clinical supervision should be construed only in instrumental terms as a way of fine-tuning teaching, or whether it is a way for teachers to challenge and transform not only their teaching, but the social and cultural circumstances in which they do it. (p. 333)

Supervision should not be so overly concerned with correcting deficiencies in teaching, that thoughtful reflection upon actions is neglected and marginalized.

Supervision in teacher education needs to provide a context in which student teachers learn to problematize their practice in order for them to take on the responsibility to transform their own practice. This process involves creating a text of some aspect of teaching which becomes the focal point for the interpretation of practice. Personal biography and professional history are also confronted to determine the origin of certain ideas about teaching.

In the internship, this kind of supervision requires a community in which it is normative to inquire into practice and in which the dialogue is as much about teaching as a moral act as it is about an individual's performance.

Action Research: An Inquiring Way of Being

Gauthier (in press) claims that it is more worthwhile to look at what action research is capable of doing than trying to define its essence. According to him, different kinds of research hold different views of the relationship between theory and practice. For example, fundamental research attempts to understand reality because it sees theory as the reproduction of reality. Applied research attempts to apply fundamental theory in technical applications. Operational research is concerned with the most efficient ways of transforming reality through the application of theory. However, action research views theory and practice as two totally independent discourses, the former concerned with description, the latter with prescription. Cherryholmes (1988) portrays theoretical knowledge as generalized, articulated, systematic, scientific, objective, abstract, and disinterested. Practical knowledge, on the other hand, is ideographic, tacit, nonscientific, subjective, and interested in terms of values, ideologies, and political commitments. Action research is concerned with the moral question of the diffusion of theory. It does not presuppose the "rightness" of theory. It sees no logical relation between descriptive theory and prescriptive practice. "The most important thing in action research is to determine what one must do" (Gauthier, in press, p. 337).

What is action research capable of? A number of educators claim it is useful for purposes of understanding and improving educational situations, while promoting professional development (Oja, 1989; Tickle, 1987; Day, 1987, Tripp, 1987). It appears to foster professional development as a learning process characterized by inquiry into teaching practice. As a learning process it is "capable of empowering individual action and contributing to the dialogue of dialectical change" (Tickle, 1987, p. 46). Information emerging from inquiry guides curricular decision making and improvement through action. It is this relationship between inquiry into teaching practice, in order to determine "what one must do" and the resultant professional learning, which holds promise for action research as a framework in the internship.

Action research is a way of working out the differences in the rhetoric of institutions and the reality of actual practices by focusing upon specific individuals in their particular situations. It is a way of problematizing the taken-for-granted, or

making the familiar strange, in order to come to understand and improve a situation. New knowledge in the form of reconceptualizations of ideas and processes is generated from the multiple plan, act/observe, and reflect cycles. This new knowledge is manifested in the changes made in the language and discourse used, in the new activities in which the participants engage, and in improved social relationships.

Three different action research approaches have been conceptualized (McCutcheon & Jung, 1990; Grundy, 1982; Carson, 1988). The technical action research approach involves the implementation of an "outside" idea in a predetermined fashion. Commitment may be difficult to engender due to the absence of ownership by the insiders. This approach has been criticized because it fails to uncover the meaning of experience or to empower participants to improve practices on the basis of deeper understandings.

Practical or interpretive action research seeks to improve practice "through the application of the personal wisdom of the participants" (Grundy, 1982, p. 357). The participants use their practical wisdom to reflect on their present situation bringing about increased understanding and improvement. This form of research probably engenders commitment from teachers because it recognizes teachers' personal practical knowledge. The "situational interpretive inquiry orientation" (Aoki, 1985, p. 14) holds to a view of knowledge as actively and subjectively constructed by individuals within their understanding of the context. Rather than the application of theory, this approach considers theory to reside in the practice of teaching. "Theory is a matter of the systematic structuring of the teacher's understanding of his/her work" (Tickle, 1987, p. 47). The "interrelated sets of beliefs and practices" that teachers develop through practice "constitute personal theories of practice" (McCutcheon & Jung, 1990, p. 144). Personal theories may be difficult to articulate, and yet function to guide action.

A final form, emancipatory action research, employs a critical intent to emancipate the participants from tradition and habit of taken-for-granted social structures. It assumes that the social milieu imposes itself on practice and arrests the attainment of the good in a situation. Through the process of reflecting on theory and practice, theoretical theorems are created which allow participants to come to an enlightened idea of their practice leading to specific emancipatory action.

There are increasingly more concerns with this last form. The theory of critical action research has not been developed by, is probably not understood by, and is not in the language of teachers (Miller, 1990). Concepts like emancipation and empowerment are foreign to their categories of thinking about classroom practice. It

seems that the action researcher needs to be very careful not to reify political ideals at the expense of understanding the teacher's concerns which are rooted in their experience. Kemmis and Dichiro (1988), in identifying contradictions in action research practice, point out that many projects become technical because of a preoccupation with the spiral technique. However, it may just as well be the foreign and unfamiliar political language imposed on these projects which prevents them from being more critical.

Action research is "a collegial enterprise, a partnership" (McElroy, 1990). Participants are not expected to be critically reflective without the outside researcher doing the same. This is particularly suited to the internship. The faculty advisor-as-researcher working along with the teacher-as-researcher and the intern-as-researcher, becomes a "co-inquirer" (Oberg, 1990). A collaborative partnership presents the possibility of creating a dialogue between theory and practice, university and school, as well as novice and expert dichotomies. Collaboration isn't just "being together." It appears to be the flexible enactment of various roles including leadership in order to meet both individual and group needs and goals (Oja, 1989).

Consensus is a key element of collaboration and relates to the actual relationship of those involved in action research. Trimbur (1989) sees collaborative learning "not merely as a process of consensus-making, but more importantly, as a process of identifying differences and locating these differences in relation to each other" (p. 610). An exploration of how people differ, where differences come from, and whether the individuals are committed to working together despite the differences, is viewed as an important part of collaboration. In this light "consensus does not appear as the end or the explanation of the conversation but instead as a means of transforming it" (p. 612). This "revised notion of consensus" is a "dissensus," or consensus deferred (p. 615).

Action research appears to provide a promising framework for collaborative inquiry into teaching. It permits the diverse elements of teaching, learning to teach, and learning about teaching to converge. Collaborative inquiry into "the nature of learning, teaching, and school contexts, and the relationships between them, would be better understood in order that all three might be improved" (Tickle, 1987, p. 48). Collaborative action research particularly seems promising as a structure for conceptualizing a career-long model of professional development that is able to transcend the artificial boundaries of preservice, induction, and inservice.

Finally, and most importantly, action research holds promise as an interpretive way of "being" in the internship. By adopting a critical stance toward both teaching

practice and educational theory, it permits the act of interpretation to take place. By problematizing teaching it places the practitioner in a tension between theory and practice, a place in which dialogue between the independent discourses can occur. New meanings are given space to emerge and new practices become possible.

Toward the Possibility of Inquiry-oriented Teacher Education

This rather wide sweeping review of the teacher education literature portrays movement from a normative prescriptive and conventional paradigm entrenched in a training orientation, toward a constructivist paradigm in which teachers "become simultaneously students of schooling and architects of their own professional development" (Bullough, Knowles, & Crow, p. 190). The new paradigm recognizes that meaning develops in context and that teachers need to "recognize themselves as centres of meaning-making, as producers of legitimate knowledge that is worthy of being shared and deserving to be acted upon" (p. 190). An inquiry orientation to teaching subscribes to the notions that the teacher is a centre of meaning-making, and that meaning is constructed within context. Inquiry into the teacher's biography as well as the teaching context is essential to the development of deeper understandings of teaching.

Inquiry-oriented teacher education has been defined by Tabachnich and Zeichner (1991) as follows:

> This general approach to preparing teachers emphasizes the development of knowledge, skills and dispositions by prospective teachers and teachers that enable them to be reflective about their teaching and the social contexts in which their teaching takes place (e.g., the classroom, the school, the local community, the society). (p. ix)

The use of several action research and case methods approaches in teacher education are reported in their book Issues and Practices in Inquiry-oriented Teacher Education.

A foundational approach to teacher education claims that theory can be applied directly to practice. Within this normative paradigm the work of theorists is the substance of teacher education course work. The field experiences provide an opportunity to apply these theories to practice. Teaching methods are treated as prescriptions for effective practice.

Situated in the dialogical paradigm, inquiry-oriented teacher education is more of a sense-making of practice recognizing that any teaching situation is open to multiple

interpretations because of varying perspectives. It encompasses a wide array of "kinds of conversation and thinking" (Sykes and Bird, 1992, p. 478) which compose "knowledge in themselves" (p. 479). The "pragmatic mode" involves exploration of problems of practice with recourse to abstract knowledge as it is useful. The "narrative mode" envisages inquiry as the sharing of stories of practice in order to excavate meaning. The "casuistical mode" relies on the comparison of traditional cases and the case at hand. These three modes, according to Sykes and Bird, have been marginalized by the "foundational mode" in this century.

Grimmett and MacKinnon (1992) conceptualize teaching as craft, and the learning of teaching the craft as contingent on experience. Teaching as craft relies more heavily on the professional judgment of teachers than on the "packaged and glossy maxims that govern the 'science of education'" (p. 437). The notion of craft knowledge is predisposed toward "student-focused reflective inquiry" (p. 438). It fits into the paradigm of "enhancing independent thought and analysis" (p. 433) as opposed to prescribing codified knowledge. Experienced teachers do not continue to learn teaching by focusing on the technical aspects of teaching, but rather by focusing on the pupils and ways to promote their learning. Student teachers learning teaching need to experience this way of knowing.

The representation of theory in practice has failed to solve the persistent problems of situated practice. Reflective practitioners are needed who can understand and change their practice in an ever shifting society. The horizon of inquiry-orientation needs to gain at least an equal footing with the traditional normative horizon in teacher education in order to create a space in which new possibilities can emerge.

CHAPTER THREE
THE SOCIAL AND PHILOSOPHICAL CONTEXT

> I think it is best to use the expression "modern/postmodern" to signify what Heidegger calls a *Stimmung*, a mood — one which is amorphous, protean, and shifting but which nevertheless exerts a powerful influence in the ways in which we think, act, and experience. ... Stimmung compels us to confront anew the classic Socratic question, "How one should live." (Bernstein, 1992, p. 11)

The preceding literature review reveals a fundamental shift in the thinking about teacher education. A conventional or normative paradigm rooted in a realist ontology and an objectivist epistemology, is beginning to give way to a constructivist and dialogical paradigm, one which is relativist and subjectivist. Discovering that positivist science has failed to address professional practice with its increasing "uncertainty, complexity, instability, uniqueness, and value conflict" (Schon, 1983, p. 17), a questioning of the nature of human knowledge is occurring. It is increasingly being thought of as "a series of constructions, which, precisely because they are humanly generated, are problematic, that is, indeterminate, unsettled, and ambiguous" (Guba & Lincoln, 1989, p. 68). A shift in methodology consistent with the constructivist paradigm is also occurring. Scientific inquiry, with its focus on explanation and preoccupation with prediction and control, appears to be giving way to the hermeneutic process which is more of a sense-making. Field experience practices, too, are breaking free of the prescriptions of the conventional paradigm in response to the possibility of conversation within educative community aimed at the interpretation of practice.

This study does not claim to be "postmodern." However, it is situated in a time when a certain *stimmung* prevails which is evidenced by major paradigm shifts in all aspects of society. Because this study perceives a major shift in the "intellectual milieu of teacher education" (Sykes and Bird, 1992, p. 509), a cursory exploration of the social and philosophical context is needed.

Beyond Individualism: Toward Educative Community

It was Martin Heidegger, according to Liberman (1989), who first identified the origin of "egocentrism" characteristic of Western representational thinking.

> With the Cartesian "I think," an egoity appeared and became the essential definition of humanity. The I provided an origin from which a certain egocentric and dualistic universe was secured for Western experience. (p. 127)

This dualism consists of the certainty of the knower against the world to be known. Originating in a synthesis of both Jewish and Greek thought, the "logocentric rationality" (p. 128) of the former, and the democratic tendencies of the latter, has melded the ideas of individualism and civil authority, eventually giving rise to an ethics of egocentrism. Pervasive in Western thought, it has served to isolate humans from one another.

The twentieth century as a product of the Enlightenment, "is the first to be determined anew in a decisive fashion by technology, with the onset of the transfer of technical expertise from the mastery of the forces of nature to social life" (Gadamer, 1983, p. 72). The greatest danger to our civilization, according to Gadamer, is the helplessness of individuals to be creative rather than adaptive to the systems determined by technology. In teaching, for example, the degeneration of practice into technique means that a teacher's identity is one dedicated to the "smooth functioning of the apparatus" (p. 74). Adaptive behavior, which is dependent on outside experts, is rewarded more so than the creative power of the teacher.

Bowers (1987) considers education to be directed by a liberal discourse, whose origins are in the egocentric ideas of the Enlightenment, which claims

> that education contributes to a progressive form of social change, that the power and authority of the individual must be progressively strengthened either through skill development or consciousness raising ... that a critical form of rational thought must replace more traditional forms of cultural authority, and that educated judgment enables the individual to stand for truth and thus above the partisan use of power. (p. 17)

Individualism, rationality and progress are the key concepts in liberalism capturing the notions that human reason constitutes "the sole authority for knowledge and action," progress evolves naturally through history, and human beings are able to refashion society.

In arguing for a post-liberal theory of education, he suggests that the individual can no longer be portrayed as a "self-contained being" with authority residing in "the shifting sands of individual experience," which Bowers believes, has led to nihilism.

> Basically nihilism involves a loss of meaning and a relativizing of all forms of authority in one's life. As everything becomes viewed as equal to everything else,

> the subjectivism of personal experience becomes the final refuge. In place of deeply held commitments, a recognition of the claims authority makes on us, and a shared sense of meaning, nihilism leads to a form of cultural and spiritual exhaustion where the individual feels a sense of alienation, meaninglessness, and powerlessness. (p. 28)

A liberal view of education, according to Bowers, makes considerations of morality, commitments to mutual goals, and authority residing in tradition, dependent on the opinion of the individual. Liberal discourse therefore marginalizes "the complex network of relationships that constitute the person's embeddedness, as well as how the temporal aspect of embeddedness can be understood as a tradition" (p 53). Liberal discourse privileges the individual while relegating "interdependencies that are both supportive and restrictive" to the background (p. 56). Bowers suggests that:

> the basic assumptions upon which liberalism rests may be causally related to the deepening of the ecological crisis, the loss of meaningful community life, and the nihilism that now permeates the moral and conceptual foundations of society. (p. 2)

The recovery of meaning involves replacing liberal ideological discourse with one in which the self is considered in the context of its "embeddedness." The individual must be considered as a "social-cultural being" — a member of a language community with both its interdependencies and restrictions (p. 142). Bowers sees the language of primary socialization as capable of leaving students with either "the vocabulary and conceptual framework that reinforces and thus stabilizes the sense of taken-for-grantedness," or alternatively, providing the "linguistic tools essential for illuminating aspects of experience ... by providing a conceptual framework necessary for reflection" (p. 147).

The notion of establishing an educative community in the field experiences to encourage collaborative reflection, presents a possibility for student teaching experiences in which discursive communication or conversation occurs extensively. An educative community during field experiences, consisting minimally of at least the student, cooperating teacher, and university supervisor, or preferably of groups of students and teachers and their advisors, may be able to expand the language and conceptual frameworks of teaching to which the student teacher will be exposed.

"Communicative competence," as Bowers defines it, "involves making taken-for-granted beliefs and practices explicit." (p. 156). A form of socialization which provides the student with the linguistic and conceptual frameworks to participate in a shared

discourse requires a sense of trust. Pedagogical relationships in learning to teach become an important aspect of an educative community as the teacher and faculty advisor facilitate the development of the communicative competence of the student in addition to the development of teaching performance.

Bowers argues that the reconceptualization of liberal theory is mandatory if a decentered view of individualism is ever to be achieved. He suggests that a postliberal theory of education must work toward preserving meaningful traditions from the past to provide continuity in education, while exposing practices which are harmful in order to promote meaningful change and renewal.

Developing an educative community, which maintains the triad during the internship while decentering individualism, may be a possibility for the examination of tacit understandings which influence practice. The cooperating teacher is particularly experienced in the realities of day-to-day teaching and can provide the continuity to the past by introducing the student to the language of classroom practice. The faculty advisor should be able to provide alternate conceptual frameworks and the language of critical reflection needed to examine the taken-for-granted. The student brings new understandings and the enthusiasm to experiment with innovative methods. A dialogue involving all the participants in the educative community of student teaching is necessary to develop the communicative competence of not only the student, but the cooperating teacher and the faculty advisor as well. The ensuing enriched discourse could be one which is the result of this collaborative exploration of different systems of discourse.

Commenting on their extensive research in the area of influences on teacher development, Butt et al. (1990) note that "the most pervasive finding that we have noted to date, however, is the phenomenon of intercollegial relationships which are mentioned in some way in almost all teachers' stories" (p. 262). Learning to teach requires a context in which dialogical social interaction is valued. However, this may be next to impossible to achieve because of the prevalence of modern liberal ideological discourse which valorizes individualism.

There appears to be the need for the restoration of educative community within the field experience in order to promote interactive reflection on the language, activities, and relationships of the participating discourses. Perhaps then a new language of field experience can emerge which gives attention to "the other" (Peperzak, 1989) while decentering privilege based on hierarchy. A hint of that new language is provided by Yinger (1990) when he suggests that "the most desirable image for teaching lies in

the word teaching alone" (p. 93) which involves "face-to-face, interactive, communal, and conversational activities" (p. 93).

It appears that the response to calls for reform in teacher education in the eighties has served to produce a new language with its vocabulary of reflection, emancipation, and empowerment. However, the new vocabulary seems to be rooted in liberal conceptual frameworks which perpetuate individualism. Certainly, the image of the teacher as thinker and reflective practitioner appears to privilege the notions of individualism and critical rationality. Houston and Clift (1990) suggest that "current definitions of reflection are strongly influenced by the Western cultural heritage which emphasizes analysis and problem solving as opposed to negotiation, contemplation, or enlightenment" (p. 211).

Recently, several articles have reexamined reflective practice suggesting that it is most meaningful when embedded in community (Armaline & Hoover, 1989; Bullough, 1989; Cinnamond & Zimpher, 1990; Houston & Clift, 1990; Noffke & Brennan, 1988; Pugach & Johnson, 1990). Cinnamond and Zimpher, for example, emphasize the interaction of the individual with a variety of social groups involved in education allowing the student of teaching to come "to grips with multiple communities" (p. 58). Since language is not private but shared by communities, reflection on experience is a social interactive process.

Above all else, field experiences must enable student teachers to examine what it means to live in a responsible way with others, particularly in a pedagogically responsible way with pupils. An educative community, which practices collaborative inquiry into teaching through action research, promises a way of opening up to the claims of the Other. It sets the stage for the interaction of different discourses about teaching and learning in an attempt to determine how one should respond to the Other. It allows for the continuous unfolding of a teacher identity through dialogue with others rather than prescribing a fixed identity.

Caputo (1988) speaks to this kind of other-centered educative community when he claims that

> language arises from plurality, from the difference between us, so that to listen to someone else is always to be instructed, that is, to hear something which is not our own. The idea is not to bring all discourse under the rule of reason, of the universal which extinguishes particulars, which would eventually be to silence everyone, but to keep the lines of communication open, for there can be no end to the novelty and otherness that arises when people get together. (p. 69)

The Postmodern Influence: The Question of the Other

Some educational theorists suggest that because of shifts in global political power including decentering of power from the West, and the legitimation of diverse cultures, we have entered a new postmodern age (Giroux, 1988; Kellner, 1988). As both an intellectual position of cultural criticism of the basis of the modern era, and also as an "emerging set of social, cultural, and economic conditions" (Giroux, p. 9) which have arisen from late capitalism and industrialization, postmodern thought challenges "modernist ideals of rationality, totality, certainty, and progress along with its 'globalizing, integrative vision of the individual's place in history and society'" (p. 11). Ideologies are seen to have failed to produce what they have promised resulting in a loss of faith in reason and ourselves — a "loss of existential meaning" (Levin, 1990, p. 89).

Lather (1991b) suggests that:

> postmodernism/poststructuralism is the code name for the crisis of confidence in Western conceptual systems. It is borne out of the uprising of the ex-centrics, the revolution in communication technology, the fissures of a global multinational hyper-capitalism, and our sense of the limits of Enlightenment rationality, all creating a conjunction that shifts our sense of who we are and what is possible. (p. 159)

She explains that as the world shifts from a modern industrial economy toward the postmodern information age, so too the conception of the individual shifts from autonomous individualism toward the relational decentered subject as a product of the culture. The subject is considered to be in process and capable of continuous re-creation rather than fixed and definable. Individual reason gives way to participatory forms of authority that legitimate difference without opposition (p. 161). Postmodernism is viewed by her as a desired state capable of releasing the oppressed from the grip of modernity.

Caputo (1988) contrasts modernity and late modernity as the difference of two epochs each with its identifiable *ethos*. These involve

> two different understandings of human life — one marked by a gentle letting-be and the other by ruinous control. In one, human life is conceived as the life of "mortals" who move in rhythm with the power of the cosmos, in the other as the raw material of further control, of genetic engineering and behavioral technologies. (p. 56)

Postmodernism is an "encompassing idea" serving to "connect and contextualize seemingly independent cultural transformations in areas ranging from architectural style to schools of philosophy, from television programming to struggles over educational curricula" (Kiziltan, Bain, & Canizares, 1990, p. 352). It is a turn which agitates against the foundations of scientific knowledge, reality and truth. This mood of our times, called the "postmodern condition" by Lyotard, stands against the "'metanarratives' of modernity — those overarching discourses that helped propel the development of, and provided the legitimation for, modern society and scientific knowledge" (p. 351).

In a review of Lyotard's The Postmodern Condition, Kiziltan et al. explain that the breakdown of metanarratives has resulted in the substitution of the "performativity principle" for the legitimation of knowledge. This principle is "based on a systemic image of society wherein economic, political, and educational relations are all reduced to their operationality toward the 'optimization of the system's performance'" (p. 359). Field experience in teacher education, for example, is marked by performativity. Prescriptive roles and practices have become hallmarks of a crisis in teacher education which has been reduced to job training.

According to Kiziltan et al., Lyotard believes that moves should be made away from performability toward dissension in order to create new moves. One of these new possibilities is suggested by Levin who claims that the Other is now in a position of being celebrated as subject rather than object of domination. Giroux (1988) states that:

> what is being argued for is a language in which different voices and traditions exist and flourish to the degree that they listen to the voices of others, engage in an ongoing attempt to eliminate forms of subjective and objective suffering, and maintain those conditions in which the act of communicating and living extends rather than restricts the creation of democratic public forms. (p. 27)

Levinas, the postmodern philosopher, urges us to transcend our foundation of individualism in order to decenter the self toward the Other, according to Liberman (1989). The decentered self is intersubjective rather than independent. Identity is less a self-possession than part of a system of social interaction. His challenge to Western society is that of decentering the self enough to become less self-indulgent and more corporately minded.

An awareness of postmodern thought is a reminder that differences have been silenced, and outsiders excluded and marginalized. It is a reminder against "'false'

consensus, dialogue, community" (Bernstein, 1992, p. 52). Applied to teacher education, postmodernism recognizes the possibility of incommensurable traditions — alien traditions which we fail to understand. Rather than treating the apparently contradictory paradigms of field experience, the technical and inquiry-oriented, in an either/or dichotomy, we are called to resist taking sides. Similarly, we are cautioned against simply assimilating the alien to our own categories, or conversely dismissing the Other. The task set before us is to learn "to live with (among) rival, pluralistic incommensurable traditions — which is one of the most pressing problems of contemporary life" (p. 66). Searching for commonalities and differences among the incommensurable traditions of prescriptive and inquiry-oriented field experiences becomes a responsible task of research related to these traditions.

> It is a primary responsibility for reflective practitioners in any vital substantive tradition. In this sense the plurality of rival incommensurable traditions imposes a universal responsibility upon reflective practitioners in any tradition — a responsibility that should not be confused with an indifferent superficial tolerance where no effort is made to understand and engage with the incommensurable otherness of "the Other." (p. 66)

The task to find commonalities and differences between familiar and alien traditions is not a search "to locate some fixed permanent center, some Archimedean point, some ground" (p. 175). Working against the Western metaphysical tradition which attempts to locate centers and fix hierarchies, postmodern writers such as Derrida shift the focus to decentering. In research which strives to excavate possibilities, there is a need to explore alternatives but not to claim superiority for these. And yet the search for the Other involves a questioning of "what we take to be our center, our native home, our arche" (p. 183).

Taking a position for action research poses a danger. A shift takes place from a questioning stance toward presencing a fixed centre. The "powerful influence" exerted by the *stimmung* of postmodernism "calls into question entrenched ways of thinking, acting and feeling" (p. 199). It denies the totalization of one idea over another — Lyotard's postmodernism as incredulity toward metanarratives. Following Adorno's force field metaphor, research which searches after a new possibility needs to go in two different directions. It needs to envision new possibilities while deconstructing its totalizing claims. This involves living in a "perpetual uneasiness" (p. 215). The study of action research, when pursued with postmodern awareness, suggests a

both/and rather than an either/or stance. The way of hermeneutics, the hermeneutic experience of understanding, is a never ending pursuit of both/and.

How should one live? The attempt to engage in a search for other ways to enact field experiences involves being a participant not a neutral observer. Therefore, as participants, "our critiques and affirmations are always tentative, fallible, open to further questioning" (p. 319). As a participant, "dialogical encounter" with the Other is more appropriate than "adversarial" argumentation (p. 337).

CHAPTER FOUR
THE PATH OF QUESTIONING: AN EXCURSION INTO HERMENEUTICS

> Throughout our investigation it has emerged that the certainty achieved by using scientific methods does not suffice to guarantee truth. This especially applies to the human sciences, but it does not mean that they are less scientific; on the contrary, it justifies the claim to special human significance that they have always made. The fact that in such knowledge the knower's own being comes into play certainly shows the limits of method, but not of science. Rather, what the tool of method does not achieve must — and really can — be achieved by a discipline of questioning and inquiring, a discipline that guarantees truth. (Gadamer, 1989, p. 490)

What meaning does action research hold for participants in the internship and therefore, what is it capable of? This is the most fundamental question which can be asked of action research, a practice which posits strong claims for teacher education. However, researching a meaning question presents methodological problems. How can a researcher get to these meanings? To go beyond the theoretical claims of action research, it was necessary to engage in the internship as a participant in order to initiate the action research projects, following them as they unfolded in order to reveal new meanings for the practices of internship.

The Way of Hermeneutics

Why hermeneutics? In the modern world, the foundational discourses that have pervaded Western thinking, have been unable to solve the problems of the lived world. This has led to doubt and despair that our Enlightenment roots may have given rise to a culture which is on a path of self destruction. Our culture is in need of a re-interpretation that will provide a pathway to a future which is post-foundational. Hermeneutics has come into vogue in many disciplines because of its orientation to the interpretation and re-interpretation of the foundational paradigms. It provides for an exploration of the unsaid marginalized by these discourses. It serves to remind us that the absolutes of the foundational discourses have been constituted relationally. An excursion into hermeneutics and its roots in "European philosophy" (Kearney, 1986) provides a new horizon to understand what we do.

Hermeneutics has its roots in the Greek word, *hermeneia* meaning "interpretation." It has come to be known as "the theory or philosophy of the

interpretation of meaning" (Oh, 1986) in its evolution from its early preoccupation with the interpretation of classical and Biblical texts as well as the law.

For Schleiermacher and Dilthy, early theorists of hermeneutics, the meaning gap was perceived to be one of misunderstanding rather than lack of understanding. Misunderstanding was considered to be the result of the changes in language and in ways of viewing the world, which take place over time, serving to separate the text and its author from the interpreter. Scientific hermeneutics became the pursuit of a method to prevent misunderstanding by discovering the original intention of the author thereby establishing the correct meaning of the text. The subjectivity of the knower was considered by them to be an impediment to understanding; the text was not considered to speak to the knower. Therefore the search for a method which would purge the knower of all prejudices became the task of a scientific hermeneutics bent on making knowledge of the human world as rigorous as knowledge of the natural world. This method, for the early theorists, was one of developing understanding rather than discovering explanations common to the methods of the natural sciences.

It was Husserl who shifted the direction of the human sciences toward the life world. Interpretation became related to thinking directed toward the world as experienced. No longer could the thinking subject stand apart form the experience, but rather, became inseparable from what was thought about. Building on this notion, Heidegger viewed interpretation as the way Being is revealed as opposed to the revelation of the essence of the object being studied. Beginning with these two, interpretation moved from being considered a category of life to the realization that it is the natural way of being-in-the-world.

Hans-Georg Gadamer advanced hermeneutics as a theory of understanding. Gadamer's philosophical hermeneutics started at the opposite point to his predecessors; he asserted that all understanding results from our prejudices. This notion was an extension of Heidegger's claim that understanding is "a mode or constituent element of being-in-the-world rather than something to be grasped as fact and thus to be possessed" (Oh, 1986, p. 10). As Gadamer so ably stated it, "Prejudices are the biases of our openness to the world. They are simply conditions whereby we experience something — whereby what we encounter says something to us" (Gadamer, 1977, p. 9). We are constituted by our prejudices which in turn enable us to understand. The hermeneutic experience is not one of objectively examining that which stands outside of us as an object, but rather recognizing that which is already a part of us. Genuine questions are a part of us — they possess us.

Philosophical hermeneutics works against the methods of science which attempt to sterilize the biases and prejudices of the knower. The process of excavating productive questions which originate in the imagination of the knower marks hermeneutic scholarship. Beginning with our familiar experience permits us to move towards the alien with a subsequent enriched understanding of the world. Understanding, for Gadamer, is not the reconstruction of the author's intention for a text, but instead a "mediation or translation of past meaning into the present situation" (Gadamer, 1977, p. xvi). In this light, understanding can be said to be productive as opposed to reproductive. The hermeneutic process is a creative endeavor which strives to reveal possibility.

Gadamer's theory of understanding, which attempts to show the general process involved in the transmission of meaning, is captured in his notion of "fusion of horizons."

> The event of understanding can now be seen in its genuine productivity. It is the formation of a comprehensive horizon in which the limited horizons of text and interpreter are fused into a common view of the subject matter — the meaning — with which both are concerned. (Gadamer, 1977, p. xix)

This theory helps us to see the past, not as an object of investigation, but as "an inexhaustible source of possibilities of meaning" (p. xix).

For Gadamer, the fusion of horizons is the realization of the best hermeneutic experience, the "historically effective consciousness," (Gadamer, 1989, p. 340) where we experience an openness to the Other. This is an experience in which "we are aware both of our own and others' prejudices and thus reach a better understanding" (Oh, 1986, p. 15). As such, hermeneutics is a way to the Other, a way which inherently moves away from the self. Interpretation in hermeneutics is more than the proliferation of possible interpretations; it is an orientation to the Other.

It would be easy to fall into the trap of portraying hermeneutics as a technique fostering the evolution of meaning in some ordered sequential way resulting in a cumulative understanding which comes closer and closer to some idealized truth. Rather, hermeneutics works to break through taken-for-granted understandings through occasional bursts of insight which go beyond what has been previously understood. It is not a progressive movement forward but a deepening of ourselves.

Language occupies a central place in philosophical hermeneutics for it is not a technical system of signals, but "the fundamental mode of operation of our being-in-the-world and the all-embracing form of the constitution of the world" (Gadamer, 1977,

p. 3). "Understanding is language-bound" (p. 15). Since language contains infinite possibilities, hermeneutic dialogue has access to unlimited horizons of meaning. Language is not a means of representing truth that is already known, but rather, is a means of discovering that which is not yet known. Coming to understand is essentially linguistic. The fusion of horizons can only come to be if the text is made to speak making interpretation possible. Language mediates between the text and interpretation.

By using two commonly understood human experiences as analogies, conversation and game, Gadamer brings us to a deeper understanding of his theory which posits that the irreducible experience of human beings in the world is dialogical. Both of these analogies contain the idea of an active back and forth movement which characterizes interpretive interaction between the text and the interpreter. In both of these analogies, the knower is engrossed in the play of the conversation and game. The text is allowed to speak.

> The dialogical character of interpretation is subverted when the interpreter concentrates on the other person as such rather than on the subject matter — when he looks at the other person, as it were, rather than with him at what the other attempts to communicate. Thus the hermeneutic conversation begins when the interpreter genuinely opens himself to the text by listening to it and allowing it to assert its viewpoint. It is precisely in confronting the otherness of the text — in hearing its challenging viewpoint — and not in preliminary methodological self-purgations, that the reader's own prejudices (i.e., his present horizons) are thrown into relief and thus come to critical self-consciousness. ... This awareness of our own historicity and finitude — our consciousness of effective history — brings with it an openness to new possibilities that it is the precondition of genuine understanding. (Gadamer, 1977, p. xxi)

Rationality for Gadamer is not technical but dialogical and communicative. There is no higher principle than human beings maintaining an openness to the conversation.

This "play" is an inter-play between the parts and the whole, the practical and the theoretical. The "hermeneutic circle" captures the notion of the movement involved in interpretation between the parts of the text and the whole, which is more than a sum of the parts. Because "we are essentially beings constituted by and engaged in interpretive understanding" (Bernstein, 1983, p. 137), there is no real difference between interpretation and understanding. Hermeneutics situates rationality beyond objectivism and relativism by recognizing, that as interpretive beings, we are in the process of developing living traditions through the building of community characterized

by dialogue, conversation and questioning. The play of hermeneutics works against "the irreducibility of conflict grounded in human plurality" (p. 223).

Paul Ricoeur advanced hermeneutics through a "dialectical hermeneutics" which is an attempt to break through the dichotomy of understanding and explanation that occurred when early theorists divorced the human sciences from the natural sciences. For him, understanding is a structure of "being-in-the-world" and what is to be interpreted as text is a "proposed world" into which one could project ones own possibilities. Interpretation is the "application of the text to the present situation of the reader" (p. 18). Interpretation not only results from the involvement or participation with the text, but also from the complementary "distanciation" from the text. Thus the dialectic of understanding as participation, and explanation as distanciation, serves to "situate hermeneutics within a wider context of social and natural sciences" (p. 21).

Radical hermeneutics is the term employed by Caputo (1987) to conceptualize hermeneutics as a process which both restores and deconstructs meaning. As a recovery process, hermeneutics seeks to restore meaning from which we have become alienated. However, a radical hermeneutics does violence by "clearing away the superficial and commonplace understanding of things which systematically obscures our view and subverts the understanding" (p. 64).

The hermeneutic way of being, as espoused by Caputo, is a return to the original difficulty of life. It is not a process of prediction and control. It is true to the human condition and this, claims Caputo, makes it liberating. Hermeneutics is not just interpretation, but disruption.

> That it seems to me is where hermeneutics leads us; not to a conclusion which gives comfort but to a thunderstorm, not to a closure but to a disclosure, an openness toward what cannot be encompassed, where we lose our breath and are stopped in our tracks, at least momentarily, for it always belongs to our condition to remain on the way. (Caputo, 1987, p. 214)

What is the way of hermeneutics that is capable of helping us understand action research as it is experienced by the participants in the internship? It is not the way of positivist thought searching for cause and effect. It is not the way of determining one correct meaning. It is not the way of delegitimizing our lived experience by proposing totalizing schemes. It is not a method guaranteeing correct meaning. Rather it celebrates our prejudices as necessary for real understanding to take place. It allows us to go beyond our preunderstandings by confronting us with an alien text — a

proposed world. Because it works at the frontiers of our understanding, hermeneutics is capable of penetrating the borders that safeguard our understandings.

Hermeneutics is a way of circularity. We are able to enter into the new world by revealing our preunderstandings, not by abandoning them. The way of hermeneutics is a fusion of the text's horizon with our own horizon. This is a circular or dialectical process in which the text's proposed world is questioned and examined in the context of other possible worlds.

Hermeneutics is an openness to new horizons, "an engaged encounter with the Other, with the otherness of the Other, that one comes to a more informed, textured understanding of the traditions to which 'we' belong" (Bernstein, 1992, p. 66). As such, it is an openness to alternatives, to ways that are alien and not within our own horizons. In this sense, it is an openness to the "Other" in all its strangeness. Bernstein (1992) captures the dialogic way of hermeneutics as follows.

> The basic condition of all understanding requires one to test and risk one's convictions and prejudgments in and through an encounter with what is radically "other" and alien. To do this requires imagination and hermeneutic sensitivity in order to understand the "other" in its strongest possible light. Only by seeking to learn from the "other," only by fully grasping its claims upon one can it be critically encountered. Critical engaged dialogue requires opening oneself to the full power of what the "other" is saying. Such an opening does not entail agreement but rather the to-and-fro play of dialogue. (p. 4)

He considers Gadamer's basic theme to be "the rediscovery and redemption of the richness and concreteness of our dialogical being-in-the-world" (p. 49).

Finally, hermeneutics is the way of being drawn by a question and holding fast to the question. The recent interest in inquiry-oriented teacher education has set up a dichotomy between it and a more prescriptive technical approach, each with its proponents. The debate has bogged down in an either/or struggle of opposites. The way of hermeneutics suggests that an openness to the alien, in this case action research, may provide a breakthrough which is the way of both/and. Being drawn by a question from the life world in a hermeneutic way, challenges the assumption that methodology is the sure way to truth. In hermeneutics, it is assumed that what one investigates, will reveal how one should proceed. The way of hermeneutics attempts to keep the question open and the conversation moving with the hope of promoting deeper understanding.

Living in the Footsteps

> The real event of understanding goes beyond what we can bring to the understanding of the other person's words through methodological effort and critical self-control. Indeed, it goes far beyond what we ourselves can become aware of. Through every dialogue something different comes to be. (Gadamer, 1977, p. 58)

The field experience has consistently been rated by education students as the most significant component in their teacher education programs. However, the meaning field experiences hold for cooperating teachers, interns, and faculty advisors, has become obscured as programs have developed prescriptive roles, have relied on technical definitions of effective teaching, and have specified procedures to learn about teaching. In other words, a dominant conventional paradigm of teacher education has worked to limit understanding of the field experiences. Aoki (1988) refers to this paradigm as an empirical analytic orientation which favors objectivity and instrumentalism manifesting itself in "its embeddedness in an ontologically alienated way of life" (p. 410). This alienation from meaning, Gadamer's "alienating distanciation," requires the work of interpretation in the "situational interpretive orientation" (p. 410) to reveal the meanings participants find in their experience.

My interest in exploring how the participants experience internship is driven by my own lack of understanding about the meaning it holds for them. Positivistic studies using the methods of the natural sciences have illuminated our understandings of the field experience to a limited degree. "Science is no longer the quintessence of knowledge and of what is worth knowing, but a way" (Gadamer, 1983, p 69). Hermeneutics is another way of exploring the world of field experience.

This study falls into the pragmatic tradition because it attempts to clarify meanings of particular practices of action research by "tracing out their 'conceivable practical consequences'" (Cherryholmes, 1992, p. 13). It is a search for the possibilities of action research not for cause and effect relationships established by it.

> Research in a pragmatic tradition, however, seeks to clarify meanings and looks to consequences. For pragmatists, values and visions of human action and interaction precede a search for descriptions, theories, explanations, and narratives. Pragmatic research is driven by anticipated consequences. Pragmatic choices about what to research and how to go about it are conditioned by where we want to go in the broadest of senses. Values, aesthetics, politics, and social and normative preferences are integral to pragmatic research, its interpretation and utilization. (p. 13)

Conversation: Pursuing the Question

How can one walk in the footsteps of interns and cooperating teachers in a hermeneutic way to find the meaning that action research holds for them? This study is not looking for a more effective or efficient structure. It is not looking for cause and effect relationships. It is not a study about the implementation of action research. It is not an argument for a better system. This exploratory study is an attempt to break through the dichotomy prevalent in teacher education which separates a dominant technical prescriptive approach from a more marginalized inquiry orientation. It does this, not by advocating an either/or, but rather by pursuing the both/and pathway. It is an attempt to uncover new meaning for the experiences of the internship through the exploration of an alternative — action research.

Ultimately, this study attempts to discover what action research is capable of in the internship by searching for the meaning it gives to the participants. By exploring capability, the temptation to look at action research as a unified system is avoided. For example, if the development of community is evident in the situations where action research is used to structure the internship, it is not supposed that action research "caused" community to develop. Rather, action research is portrayed as a place where community was able to grow. The assumption is that people mediate the structures in which they find themselves; they are not constituted solely by structures. People, not systems such as action research, build communities. However, some structures provide a better climate than others for community to blossom. In this study, action research is looked at as a path of possibility from the vantage point of those who are willing to explore its way.

Conversational interviews, which Carson (1986) calls "a hermeneutic endeavor" (p. 74), were used to initiate and maintain a dialogue with a number of cooperating teachers and interns over the course of the internship which in turn allowed the "play of understanding" (Gadamer, 1977, p. 57) to erupt. My intent was to free the dialogue to come to its own end rather than directing it through predetermined questions that I wanted to pursue. A weekly meeting became the forum to continue the dialogue initiated at the internship seminar. These meetings were taped and transcribed so that I could review and briefly summarize the conversation in order to extend the dialogue at the subsequent meeting. As well, I talked at various times to individual participants, intern and teacher pairs, and groups of interns. These conversations were also taped and transcribed.

Expressing Action Research Experiences in a Text

The text in the next chapter is a constellation of six accounts of selected events from action research projects that emerged in the internship. These accounts were selected because they contained appearances of particular internship practices which seemed to take on new meanings in an action research context. These accounts reflect my experiences as a participant in the projects and therefore contain my prejudgments — they are a surface interpretation. As the research evolved, I began writing about some of the experiences. At first, these brief sketches were ways to organize my thoughts about the experiences. After the projects ended, the writing began to combine sketches and eliminate others.

A "problem-position" (Carson, 1991) is given at the outset for each of the accounts. Drawing on Deleuze, Carson sees the problem-position as different than a direct question. Rather than engaging in the act of getting out of the question by finding an answer, the problem-position "places you in the middle of things and allows you to construct the problem out of elements drawn from all over" (p. 1). The interpretive nature of the problem-position demands that the researcher live in the play of lived experiences. The problem-position at the beginning of each of the accounts provides an orientation toward a particular tension in teacher education that the account along with its reflective interpretive themes address.

They are not the stories of the participants but rather are my descriptions of selected action research experiences, experiences I believe show what action research is capable of.

Reflecting on and Interpreting the Action Research Text

Each account or text was examined for themes relating to the practice in question through the questioning of the text. This is the process of getting the text to speak — to get the alien, the horizon of the Other, to show through. This is where the lived experiences of those involved in action research speak. The challenge here was to come to understand the meaning action research holds for internship better than I or the participants had previously understood it. The assumption is that somewhere between the subjectivities of the participants and my own subjectivity resides the meaning an inquiry orientation such as action research holds for the internship.

How does a theme emerge? A theme is a construction of an interpretation of lived experience. It aids understanding of that experience by putting it into perspective.

Themes, in this case, emerged and were developed as the study progressed. The theorizing which produced the themes was continuous and interactive, incorporating my experience as a participant, the conversation data, and readings in teacher education and philosophy. As the writing evolved and developed, the themes were sharpened and focused. Indeed, these themes will change as I continue to pursue the action research pathway. Therefore, the themes presented in this study are a snapshot of my understanding at the present time.

Rather than a methodological problem to be solved, reflective theming is a re-visitation of the lived experiences of teaching. It is a recognition that "narrative is a scheme by means of which human beings give meaning to their experience of temporality and personal actions" (Polkinghorne, 1988, p. 11), and that theming is an attempt to discover that meaning.

> Theming is understood as a lingering in embodied thoughtfulness in the story — a thoughtful listening in the nearness of the calling. Such theming is, as some would say, reflective thoughtfulness. (Aoki, 1991c, p. 18)

However, Aoki cautions us that this kind of theming is a "hermeneutic returning to the lived ground of human experience within a story — a place which inhabits a tensionality of both distancing and nearing" (p. 18). It is not "merely representational" theorizing, nor is it merely "reflection upon underlying ideology" (p. 18). It "is not a rule-bound process but a free act of 'seeing' meaning" (van Manen, 1990b, p. 79).

In many cases, the emergence and subsequent exploration of a theme reminded me of other experiences from the study. Therefore, in the discussion of the themes in each of the six sections of the next chapter, reference is often made to experiences other than the ones described in that section.

Challenging the Interpretation

To the two movements suggested by Aoki, storying and reflective theming, I have attempted to add a third — deconstruction. Each account closes with a challenge that questions whether action research is indeed capable of the claims made in the interpretation. Although it is not a thorough deconstruction of the account given, it does function to remind us that action research is an alternative but not a final answer. It is a reminder that we are not after the final answer but rather deeper understanding.

Ethics in Hermeneutics

> The subject of my speaking to another is the I who is responding to the stranger who is visiting me. Finding myself facing another awakens me to responsibility: an infinite responsibility for the other, who is in need of everything that is necessary for a human life. By addressing myself to another I practice this responsibility, be it reluctantly or not. (Peperzak, 1989, p. 17)

The ethics required in this study should be congruent to a constructivist research paradigm with its hermeneutic methodology. In keeping with the notion that conventional professional development, functioning within a framework of a realist ontology and an objectivist epistemology, has resulted in divided communities of learners in field experiences, a constructivist position recognizes multiple realities or constructions of teaching. As such this project is not value-free because it involves human beings whose constructions are value laden. What it means to learn teaching in an action research project does not involve an application of external theory but a dialogue about the multiple constructions.

Therefore, the safeguards of conventional research, protecting subjects from harm, avoiding deception, guarding confidentiality, and ensuring consent, are but components of a broader ethical picture in constructivist research. The face-to-face nature of naturalistic inquiry demands the sharing of power and control and suggests that accountability for the dissemination of information also needs to be shared.

Caputo (1987) provides an alternative "ethics of dissemination" (p. 263) as opposed to a dissemination of ethics. He suggests ethics should function to "keep the conversation moving" to "see to it that the debate is fair, that no one's voice is excluded or demeaned, and that the vested interests of the powerful who usually end up having their way are restrained as much as is possible" (p. 261). This is an "ethics of otherness, an ethics aimed at giving what is other as big a break as possible" (p. 260). Since field experiences involve a multiplicity of constructions of meaning, an ethics is required "bent on dispersing power clusters, constellations of power which grind us all under" (p. 260). Educative community is not a community of friendship "for friendship is local and exclusionary" (p. 262). Rather it is a community of difference which requires a semblance of fair play. In the present study, I attempt to guard against the tendency to implement predetermined solutions to perceived problems which could exclude and control the voices that need to be heard — the student teacher, the cooperating teacher and the faculty advisor. Rather, the participants were responsible in surfacing questions of practice to be explored.

A critical issue in action research is the role of the university researcher as an outsider. Oja (1989) makes the point that the university researcher can work against the democratic process by using a different language which is more theoretical, being perceived as having a higher and more important status, and possessing specialized research knowledge. However, an outsider can be quite useful in activating the process, by providing theoretical resources, being a sounding board to the participants, organizing, and serving as a developmental leader. As a facilitator, my role was to support the participants in coming to understand and interpret their experiences. This research was educative (Gitlin, 1990b) with the intent of aiding participants to reconstruct their own meaning through the action research projects.

Project control poses another problem. Should a focus of inquiry be established before teachers join the project? Could this jeopardize the requirements of action research: the focus on teachers' concerns about their practice, the involvement of participants in every phase of the project, and the opportunity for all voices to be heard through the democratic process? I came to the project with the intent to explore action research for my dissertation topic. The focus, as I have suggested earlier, relates to the further understanding, interpretation, and improvement of teaching practice during internship. However, within this broad focus, the democratic process allows each participant to look at individual concerns to pursue. This has fitted my purposes because I was specifically interested in the questions they asked and actions they proposed.

Early agreement was reached on what and how data was to be collected, and to whom it would be reported at various stages of the project.

Research Quality Criteria and Hermeneutics

How can knowledge be legitimated in contemporary social science which is moving from modernist foundations and its preoccupation with validity and unity to a postmodern direction which prizes multiplicity and otherness? Researchers are currently reconceptualizing the criteria that have traditionally been used to determine good research.

Guba and Lincoln (1989) refer to "authenticity criteria" (p. 233) for research which favors a hermeneutic methodology. These criteria which have no counterpart in conventional research are fairness, which attempts to limit privileged positions of power, ontological authenticity or commitment to new conceptualizations, educative authenticity, which is concerned with the degree that participants learn from one

another, catalytic authenticity, or the degree to which action is stimulated, and tactical authenticity, which is concerned with how empowered participants become as a result of the research process.

These authenticity criteria are considered along with an additional four parallel forms to the criteria for conventional research. First, credibility parallells internal validity. By prolonged engagement, persistent observation, the use of a critical friend, and participant checks, the match between the events as experienced by respondents and the representation of those experiences by the researcher is ensured.

Second, transferability may be thought of as parallel to external validity or generalizability. In the constructivist paradigm the issue is the check between contexts. A thick description of the project should enable the reader to determine transferability to new situations.

Third, reliability is parallelled in this research by dependability. The dependability audit is used to track the process and ensure it is represented accurately in the study.

Fourth, objectivity is replaced in a constructivist paradigm by confirmability. The confirmability audit is used to ensure that the interpretations and findings are in fact rooted in the data and "that the logic used to assemble the interpretations into structurally coherent and corroborating wholes is both explicit and implicit in the narrative of a case study" (p. 243).

A postmodern perspective concerning the legitimation of knowledge is emerging. Postmodernist texts "are opportunities for the intersection of a heterogeneous author, a polyvocal text, and a plural reader without any assumption this interaction will produce a rationally constrained meaning that has congruence across author, text, and reader" (Scheurich, 1991, p. 2). Validity, to this theorist, is "the name of the dividing line between the Same and the Other" (p. 13). Valid research is that which "fits" and becomes the Same because it matches what is already there — what the research community accepts. Conversely, research that doesn't fit, is excluded and becomes the Other. However, he doesn't advocate dispensing with validity, but rather that validity should be problematized in order to "fragment, dislocate, and undermine our present validity practices with new questions and possibilities" (p. 13).

Lather (1991a) depicts validity as "a fertile obsession" since it "can neither be avoided nor resolved" (p. 1). She explores four "framings" of validity from a postmodern perspective which she calls simulcra/ironic validity, Lyotardian paralogy/neo-pragmatic validity, Derridean rigour/rhizomatic validity, and voluptuous/situated validity. She suggests that in reconceptualizing validity, a "new canon" — reflexivity — will be established (p. 10). She suggests that deconstruction

is a possibility in demonstrating "how a text works against itself" (p. 11). In formulating what she calls "a reflexive/transgressive validity," Lather claims that this effort "moves discussion from the epistemological criteria of validity as a relation of correspondence between thought and its object to criteria grounded in the crisis of representation" (p. 12).

As pragmatic research, this study does not claim to tell a "'literally true story of what the world is like'" (Cherryholmes, 1992, p. 14). Rather, it shows consequences — what action research is capable of. The picture of the consequences portrayed is simultaneously a reading of myself and the world and not an explanation of the world. As a knowledge claim, this research is more of a "'pointing to' something rather than dogmatic decrees" (Smith, 1988, p. 419).

The role of the researcher is less of a follower of proven methodological steps than it is of "'positioning' oneself as a researcher" (p. 434). The role of faculty advisor allows an excellent positioning in the internship, not as a disinterested, objective observer, but as a participant, "the whole person standing in the whole of life trying to make sense of his/her experience of it all in its wholeness" (p. 418).

As I consider the variety of attempts to rethink the notion of validity in educational research, I am drawn to the words of David Smith which echo the approach being taken in this study.

> This research then, contrary to any positivistic, objectivist tradition, involves an intimate relation, a form of articulating fellowship, which enables the researcher (the term soon begins to jar) to describe the world of the classroom in its fullness, to show that the curriculum enterprise, at bottom, is not simply a technical, up-front, visible, manipulative enterprise performed by experts, be they teachers, planners, or politicians. Rather, all those manifest activities are eidetic: they are visible expressions of an invisible life which makes them possible. Making articulate that invisible life is the poetic art of phenomenological description. Showing the involvement of that life within the fabric of the total human drama in all of its historic, political and personal complexity is the hermeneutic challenge. (p. 434)

Research which has an eidetic quality "speaks of something else" — "what we are as human beings" (p. 422). There is an ontological quality which goes beyond the sterile descriptions and explanations of even ethnographic forms of research. Hermeneutic inquiry seeks first and foremost to reveal new understandings and ways of seeing that which is studied. It does this to engender new commitments to the way we live together. It is not a rigorous adherence to a specific methodology as the way to finding some abstract truth.

CHAPTER FIVE
A CONSTELLATION OF POSSIBILITIES: EXPLORING THE ACTION RESEARCH PATHWAY

> The fundamental human quest is the search for meaning and the basic human capacity for this search is experienced in the hermeneutic process, the process of the interpretation of the text (whether artifact, natural world, or human action). This is the search (or research) for greater understanding that motivates and satisfies us. (Macdonald, 1988, p. 105)

Selected accounts of experiences from internships structured by action research, along with reflective interpretive themes, are displayed in this chapter as a "constellation of possibilities." Each of these constitute the constellation as a response to these questions. What is action research capable of in the internship? What meaning does it hold for the participants? Each of the six parts provides a distinct standpoint or vantage point from which to view an action research oriented internship. The reflective interpretive themes constructed for each of the standpoints, emerged from a dialogue with the experiences portrayed in the accounts. This act of hermeneutic reflection brought to life new understandings of the following practices of internship: developing educative community, understanding pedagogical tensions, reconceptualizing supervision, establishing pedagogical relationships in the triad, implementing change in the classroom, and forming a teacher identity attuned to the Other. Forming the heart of the study, this chapter contains the search for the meaning of these practices in an internship structured by action research. It is a search for the possibilities action research holds for the internship as an inquiry-oriented approach.

As parts of a constellation, the standpoints are neither sequential nor in order of importance. Each vignette provides a distinct story about a particular aspect of internship. Portrayed in the context of each other, they attempt to show the internship as the practice of new possibilities. Rather than explaining, predicting, or even simply describing, the portrait formed from the six different standpoints, displays a web of practices that attempt to break through the perennial problems of internship: the absence of community, the difficulty of making sense of practice, the predominance of hierarchical supervisory practices preoccupied with intern performance and evaluation, the pervasiveness of a technical orientation that marginalizes inquiry, and the strong socialization of the intern to traditional teaching practices. The picture portrayed does

not exhaust the important practices of the internship experience. It does, however, feature the ones that emerged most prominently in this study.

According to Bernstein (1992), the metaphor of "constellation," borrowed from the critical theorist Theodor Adorno, has been defined by Martin Jay as a "'juxtaposed rather than integrated cluster of changing elements that resist reduction to a common denominator, essential core, or generative first principle'" (p. 8). The six parts of this chapter, displayed as elements in a constellation, are not intended to produce an image of an internship exhibiting symphonic oneness, but rather a polyphony of possibilities for an inquiry-oriented internship. They constitute six standpoints each with its own distinctive questions and perspectives. This constellation of standpoints encompassing multiple interpretations, though, combine to tell us something about what action research is capable of rather than to describe its essence. The study strives hard to distance itself from "presencing" action research as an abstract phenomenon with all of its claims. Rather, the accounts are displayed as possibilities arising from the exploration of action research — an attempt to come to a deeper understanding of what action research is capable of in the internship.

In a natural constellation, some stars shine brighter than others. So too, in this constellation, each account will appeal to some but not to others. The multiplicity of accounts, however, displays multiple perspectives, which is the primary characteristic of a constellation.

The dialogue around each of these experiences, captured in the reflective interpretive themes, is a dialogue not only with the participants, but with the ideas from the literature of teacher education and, to a degree, with ideas from continental and postmodern philosophy. It is a dialogue that aims not at proving the virtues of action research, but rather at probing the meaning it holds for the practices of internship. There is no finality claimed for the dialogue, for in the words of Gadamer (1989), "it would be a poor hermeneuticist who thought he could have, or had to have, the last word" (p. 579).

I have attempted to juxtapose the six parts of this chapter by relating each of them to the metaphor of the pathway. Each of them is a standpoint providing a unique perspective on action research. Implicit in this metaphor of pathway is the notion of moving from the known and the familiar to the unknown and unfamiliar. The metaphor serves as a reminder that the internship consists of a multitude of different experiences. However, just as a particular path is identifiable by its various characteristics, internship structured by action research begins to take on a particular shape when the pathway is explored from the different perspectives provided by the

six standpoints. Coming to understand what meaning these experiences have for cooperating teachers, interns and faculty advisors, moves us along the pathway to understanding the possibilities action research holds for the practices of the internship.

The experiences displayed in this chapter come from my involvement over three semesters as a faculty advisor in field experiences incorporating the action research approach. I first began the exploration of action research during the 1991 winter semester in an eight-week practicum while engaged in doctoral course work. Preliminary results from this experience led to a doctoral proposal to study a sixteen-week internship during the 1991 fall semester in a different teacher education program. While simultaneously analysing the data and writing during the 1992 winter semester, I continued to explore the experiences of a single intern, cooperating teacher pair who were engaged in an action research project. Therefore, the composite picture of internship is not exclusively of one internship. The term "study" used throughout this chapter, refers to experiences from all three semesters.

1. A Path of Belonging: Developing Community through Action Research

> The world of practice is a world in crisis. The conversation of practice has degenerated into monologue, self-talk, or silence. Specialization and institutionalization have cut off the practitioner from a sense of place, a sense of participation, and a sense of community. The thoughtless present sense of technology has replaced the thoughtful growth of tradition. As a result, persons are searching for meaning in isolation, disconnected from essential relationships in life. (Yinger, 1990, p. 74)

Traditionally, the structure of internship has worked against a sense of community due to the isolation of individual cooperating teacher and intern pairs, and the limited involvement of the faculty advisor. This structure has perpetuated a hierarchical relationship within the triad. Although the internship seminar has attempted throughout the years to bring a degree of equality of persons to the practice, the deep structure has not changed. Interns are exposed to fewer points of view about teaching because of this isolation from others whose practices are different.

As the first of six parts constituting this chapter, the accounts of the internship seminar and the weekly meetings provide a standpoint from which to examine the possibility of establishing and maintaining communities of learners in the internship that are truly "educative." The question that guides this first part of the study is: What meaning did the formation of community for the purpose of engaging in action research have for the participants? An exploration of this question should show whether action research, as an inquiry-oriented approach, is capable of encouraging the development of nonhierarchical, dialogical, and reflective communities, referred to in this study as "educative communities."

Community appeared in many forms during the internship. The week-long internship seminar initially brought interns, cooperating teachers and the faculty advisor together. The weekly meetings, which stretched from this initial event through to the end of internship, formed the threads which continued to knit the group together as they explored teaching. Probably the most intensive communities were the dyads composed of a cooperating teacher and an intern. The faculty advisor joined these dyads from time to time during the course of the internship to form a number of triadic communities.

Accounts are given for two different configurations of community formed in the internship — the internship seminar and the weekly meetings. Three themes are explored relating to these accounts. The three themes, which emerged from my

reflection on the accounts, are an interpretation of the meaning of community in an internship structured by action research.

Appearances of Community in the Internship

Forming a Community: The Internship Seminar

For close to two decades cooperating teachers and their interns have attended an annual four day seminar as part of the sixteen-week undergraduate internship. This event takes place in a residential off-campus setting about an hours drive from the city in which the university housing the teacher education program is located. An old conference center located in a beautiful valley overlooking a lake and treed hillsides, provides a relaxing and pleasant environment for the internship seminar. Both the voluntary ninety percent attendance over the last five years, and the consistently positive evaluations by participants, suggest that the inconvenience of leaving the school is eclipsed by the meaningfulness of this annual pilgrimage.

The three basic goals for this event include developing an effective working relationship between the intern and cooperating teacher, exploring and practicing the Professional Development Process (PDP), and constructing a written contract to guide the process during the semester. Small groups of ten comprise the working unit of the seminar. In each, leader pairs, made up of experienced cooperating teachers and faculty, work with four teacher intern pairs to establish a community that works and plays intensively together for most of a week. Experiential learning activities are used to explore interpersonal communication, the helping relationship, the Professional Development Process, conflict resolution, and the evaluation process.

A partnership consisting of the teachers' association, trustees' association, association of school division administrators, university, and government department of education, provides support in a variety of ways to ensure the maintenance and ongoing development of the seminar. This multi-agency approach has been coined the "cooperative covenant" (Tymchak, 1988).

In order to foster an inquiry-oriented approach to the internship, I planned to use the week-long seminar to introduce the participants to the process of action research, and to build a community committed to using it to structure inquiry projects. Departing from the usual format of heterogeneously mixed groups from different schools, our group consisted of four of the five pairs involved in this part of the study, all from the

same school, and myself as the faculty advisor and group leader. The fifth pair attended a seminar held at a different time.

I arrived Monday and spent the day gathering supplies and setting up the space that our group would occupy for the week. Located above an old shop, the room was somewhat in disrepair, but the red rug, low windows on three sides, and attic-like sloping ceilings created a quaint but inviting atmosphere. There was plenty of space with the adjoining room available to us. A short climb up the outside stairs with its iron handrail led to nine old padded chairs arranged in a semi-circle. Posters prepared for the seminar covered the walls.

The condition of the space is never mentioned by the participants in the seminar evaluation. This "place" belonged to this group alone for the duration of the seminar and was not used for any other activity. As one intern expressed it: "[the name of the center] setting was a very positive environment for developing the relationship" (seminar evaluation, 1991).

After a general orientation in the auditorium on Monday evening, the approximately one hundred and fifty participants broke into the small groups with their leaders for the usual getting acquainted exercises. Our group was unique in several respects. I was both the faculty advisor and the group leader — the only leader. As well, all of the cooperating teachers and their interns were from the same school unlike the other heterogeneous groups composed of teacher and intern pairs from different schools.

Having spent the first few weeks in the same school, the participants found the Monday evening getting acquainted session very comfortable. "Working in the same school group allows the group relationships to develop quicker and therefore be more effective" (seminar evaluation, 1991).

The four teachers at the seminar came from four different subject areas. Alana, an experienced business education teacher, had functioned as a cooperating teacher numerous times, as a sessional at the university, and occasionally as a leader at the seminar. Marian, the intern placed with Alana, came to the internship with a wealth of previous secretarial work experience. Kate, a social studies intern, also came into teacher education with work and life experience beyond secondary school. Her cooperating teacher, Jon, although he had been a teacher for seven years, had not previously worked with an intern. Richard was a relatively new English teacher and Tina was his first intern. She was one of the first secondary interns from an urban native teacher education program associated with the university. The last pair consisted of Nate, a young experienced math teacher who had never worked with an

intern before. His intern Brad, had entered teacher education directly from high school. I joined this group as a faculty advisor with a decade of secondary teaching experience primarily in the sciences, and just over a decade of teacher education experience.

Tuesday morning was spent in pairs working through a structured dialogue exercise intended to deepen the working relationship. One member of the pair would start with an incomplete sentence stem and the partner would complete it; roles were reversed and the pair moved on to the next stem. The morning experience was debriefed immediately after lunch in the small group. This led to a discussion about effective working relationships. I presented four possible relationships between the Self and Other following the discussion. In the past, activities were intended to structure the practice of basic communication skills. This new activity examined the possibility of acknowledging and accepting differences as opposed to reducing the measure of a good relationship to the practice of communication skills.

The concept of educative community was presented as a possibility for the internship. Participants discussed what this kind of community might look like. Action research was presented as a heuristic to foster a community of learners who inquire into teaching, and who learn from one another regardless of differences and roles in the internship.

The notion of "educative community" struck a responsive chord with the group members. It was used in a positive manner numerous times in the seminar evaluation. "Action research," on the other hand, was seldom used to describe inquiry into teaching, but numerous positive references were made to "inquiry projects." The term "inquiry project" was used in reference to projects undertaken by the teacher and intern pair in which the partner provided solicited feedback and engaged in dialogue about the project, and also in reference to the weekly group meetings in which individual projects were shared.

The Tuesday evening session of the seminar was devoted to exploring possible topics for the proposed action research projects. Interns and cooperating teachers formed separate subgroups to identify problems of practice warranting investigation. The teachers arrived at two interrelated issues: the democratization of the classroom, and the humanization of teaching characterized by improved teacher pupil relationships. The interns generated a long detailed list of items of interest related to their classrooms. In the discussion that followed, both groups agreed that the interns' interests were compatible with those identified by the teachers.

The idea of an inquiry project seemed to be understood by the group members as more than the implementation and practice of teaching skills. Topics appeared to

reflect questions about teaching that have no predetermined answers. The shift from implementation of prescriptive teaching skills toward inquiry into classroom practice appeared to be in its infancy stages.

On Wednesday morning the role-alike subgroups pursued the following questions: What is learning? What is teaching? What is knowledge? My intention was to encourage the participants to surface their beliefs about these fundamental ideas. The groups then came together to share their work and to enter into a discussion about their beliefs. The reality of teaching in ways incongruent to one's beliefs was raised.

In the afternoon, Alana and I demonstrated the Professional Development Process in a role play involving the group in the identification of helping and hindering behaviours evident in the preconference and postconference. The process was then compared and contrasted to the action research process, which the participants preferred to call "experiential inquiry" but which is referred to in the evaluations as "inquiry projects" or as an "inquiry plan."

Following the discussion, interns engaged in a preconference with the cooperating teacher to clarify the intent, activities, and evaluation plan of a lesson prepared by the intern. The interns also clarified a focus for professional learning called a "target." The conferences were debriefed with respect to the presence and absence of elements of an effective preconference such as the use of communication skills. The interns each presented a short lesson to the group, while the cooperating teachers collected data on the their respective interns. Postconferences with each pair focused on the sharing of the data with the intern and the subsequent analysis by the intern. The process was presented as a way to identify, improve, and implement discrete teaching skills and strategies early in the internship before planning for the action research projects. I used the process as a means to train participants for the observational and reflective components of the action research cycle. These microsupervision sessions were frequently mentioned in the evaluations and were highly rated by both interns and teachers. The process appeared to be perceived as a useful mechanism to structure the interaction of teacher and intern in the classroom.

On Wednesday evening the focus shifted to the development of the community. Each of us constructed a chart on newsprint showing the resources each brought to internship, what we had learned so far, and what we still needed to learn or practice. This led to a time of sharing our posters and receiving additional feedback and support from the group members. The question for exploration through group discussion was: Are we developing an educative community? The criteria for a learning community were considered again in this discussion. There was general agreement that an

educative community in which each of us learns from others was in fact developing rather well. There were differences and reservations with the notion of democratization of the classroom. However, there was a willingness to hear opposing views and to engage in pursuing the idea as the theme for an action research project.

Pairs spent the first half of Thursday morning working through the Internship Placement Profile, the intern evaluation instrument, in order to determine perceived strengths and weaknesses of the intern and to become familiar with the process of evaluation used in the program. Interns indicated in the seminar that evaluation was a major concern to them because of the importance attached to it by prospective employers. Teachers stressed the need to ensure intern competence in classroom teaching before pursuing more complex activities such as action research projects. The teachers suggested in a group session that interns who successfully pursue inquiry projects during internship should more likely be rated as "outstanding." A tension for interns appeared to be developing, characterized on the one hand by the evaluation of their classroom performance, and on the other hand by their participation in action research projects.

The remainder of the morning was devoted to planning for the action research projects. Starting from the list previously generated, the interns decided on the five items of most interest to them. They were, the degree of responsibility high school students should assume for their own learning, teacher/student relationships, independent learning, classroom management, and evaluation of pupils. The teachers resumed their discussion of democratizing and humanizing the classroom. In a full group discussion, one of the teachers suggested that the group meet at noon every Monday throughout the semester so the pairs could share progress with the topics selected by them. It was decided that the faculty advisor would function as a resource to the group.

A group of teachers and interns meeting with the faculty advisor is a rare occurrence in internship because of the structures which have become institutionalized. The various subject areas in the secondary program have traditionally supervised their own students. However, the faculty advisor in this study supervised five different subject areas. Additionally, the focus on classroom performance was somewhat decentered by the evolving role of the faculty advisor as a resource person to the group. The role was increasingly defined by the group and not by the prescriptions of the program.

Although two teachers expressed a considerable degree of reservation about repeating the microsupervision session in the afternoon, it was agreed that perhaps

some of the participants might find it helpful. Several of the interns as well did not appear to be very enthusiastic about repeating the exercise. However, another round of microsupervision occurred Thursday afternoon. There appeared to be general satisfaction with the exercise and the debriefing that followed. Teachers identified improvement in their conferencing skills over the two practice sessions.

A social for all of the participants was held Thursday evening. Members of our group were able to mix and relax with each other at a local entertainment spot after the evening sessions. Mention was made in the evaluation of "developing not only a professional relationship but also getting to know each other outside the classroom on a person-to-person level" (seminar evaluation, 1991).

Friday morning was spent in pairs developing a written contract for the internship. The manual for internship, Learning to Teach — A Shared Responsibility (University of Regina, 1989), was referred to for specific expectations, roles, and evaluation procedures. The seminar manual provided a format for the construction of the contract. Interns considered the contract to provide a "clear understanding between intern and coop with regard to expectations." It helped "to make sense of things" experienced in the seminar and to ensure that "there are no surprises at the end of the internship." Cooperating teachers too indicated that the exercise was "useful" (seminar evaluation, 1991).

The one and a half hour closing discussion session Friday afternoon focused on the following questions: What is an educative community? Are we developing this kind of community? How do we maintain educative community in the school? How has the seminar helped or hindered this development? What kinds of inquiry projects do we want to pursue? Has the pair relationship been established in the seminar? This session was audio recorded. Before leaving, an evaluation form was completed and returned by all of the participants.

Maintaining the Community: The Weekly Meetings

Nine one hour weekly meetings were held during the internship. Although one or two of the teachers and interns would miss any particular meeting, which were held Mondays during the lunch hour, the overall participation was very high.

The format was essentially the same for each of the meetings. I would pose a question intended to stimulate conversation. The question addressed some aspect of the general topic selected at the seminar — enhancing democracy in the classroom. I intended from the start to let the conversation evolve rather than rigidly adhering to a

predetermined interview schedule. Before each meeting I would review the conversation of the previous session to determine what questions I thought would move the discussion forward. In this way, the nine meetings were more of an extended conversation, which for the most part was able to stay within the parameters of the general topic.

Early in the semester I wrote in my journal that the "meetings seemed to be well received by the participants" but worried "that interns (and less so coops) will not narrow down a topic or strategy for the project" (journal, Oct. 5, 1991). I wanted the meetings to focus the cooperating teachers and interns on a particular action research project within the parameters of the thematic concern identified at the internship seminar — the democratization of the classroom.

I sensed all along that participants were generally committed to the weekly meetings. I made the following statement in a letter to a "critical friend."

> I'm getting feedback from all the participants that they want the weekly meetings, which continue to go beyond the technical or "how" of teaching to the "why" of teaching — the moral aspect. (letter 4, Nov. 17, 1991)

Insight into the weekly meetings is revealed by this entry made in the same letter.

> The one aspect that puzzles me is not the inability of participants to reach the critical level (analysis of the social aspect of hegemony, control as found in structures) — they do this — but in the resignation to the constraints on democracy in the classroom. They don't have a lot of active plans to overcome contextual constraints to teaching. Some are trying different ways to teach, but recognize that it doesn't change deep structures. Perhaps I'm expecting too much. At least they meet once a week. Isn't that the beginning of empowerment? (letter 4, Nov. 17, 1991)

Participants did not consider the internship seminar to be an impingement on their time. However, they saw the weekly meetings as demanding additional time not normally expected during internship. Although they did not particularly look forward to them, they claimed that they did benefit from them. Two cooperating teachers expressed their feelings about the meetings in the following way.

> From my point, I find once I'm here and sitting down and discussing, they're very valuable. ... We don't think about the meetings and look forward to them necessarily. But once here, then I think they're valuable and significant. (meeting 3, Oct. 7, 1991, p. 23)

Both teachers and interns enjoyed the interaction the meetings fostered which stimulated thinking about teaching and learning.

> There are times when I begrudge having a Monday afternoon meeting every week thinking that I've got so many other things that have to be done. But when you get here and you start talking about all these things, you get thinking and rejuvenated about things to try for the rest of the week or for things to talk about that come up in our preconference and postconference, so, ... this has been tremendous in terms of giving us things to think about or discuss or work on for a week or two weeks because you may not get back a lot. (meeting 5, Oct. 28, 1991, p. 17)

Meeting together regularly in a small group provided a forum for the broader sharing and interpretation of experiences of the pairs. This stimulated thinking about teaching.

Reflecting on Community in the Internship

The themes that evolved from reflection on the experiences of both the internship seminar and the weekly meetings, explore the possibility of action research creating a place in which educative community is able to develop. They suggest that establishing and maintaining an educative community in which each member learns from the other, involves the development of a common nonhierarchical discourse. However, the community is able to sustain the differences of the participants through that discourse.

Theme One: Toward an Action Research Community: Changing the Discourse and Practices of Internship

The internship seminar served as an excellent opportunity to establish a community which was free to explore the novel discourse of action research. Action research was introduced to cooperating teachers and interns as a process to structure inquiry into classroom practice.

Cherryholmes (1988) refers to discourse as that which "refers to what is said and written and passes for more or less orderly thought and exchange of ideas" (p. 2). Discourses are social constructs that privilege a particular ideology and power arrangement. Since constructs are interpretations of phenomena and not the phenomena, they can change as understanding evolves. As discourses change, so do

the thoughts and actions which guide specific practices. Our subjectivity, or who we are, is heavily influenced by the discourses and practices we employ.

The internship seminar, has to the present, legitimized a discourse which maintains a power structure manifested in hierarchical roles. Cooperating teachers focus on the performance of the intern according to selected effective teaching criteria which constitute the evaluation form. The faculty advisor is mostly absent from the developing relationship during the seminar. Although the discursive practices of the seminar include collaborative planning and evaluation, dialogue, and the setting of learning goals for both members of the dyad, it is the interns who teach the microlessons and the cooperating teachers who give them feedback. The role prescribed by the "helping relationship" for cooperating teachers is one of assisting interns in their development. The focus is primarily on the performance of the intern.

A technical discourse within a humanistic framework has been constructed over the years. The Professional Development Process, promoted and practiced at the seminar, is used to assist the intern in the practice and improvement of discrete teaching skills with little concern for the purposes of teaching. The "targets" or teaching behaviors to be improved upon, which are selected by interns, are generally of a technical nature. The PDP provides a common discourse, which in the past has been very successful in facilitating the development of teaching skills and strategies.

Since the evaluation form is the primary source for the setting of professional targets, the knowledge that is privileged is that derived from the effective teaching literature. This knowledge can generally be described as the teacher capabilities knowledge base consisting of specific teaching skills and strategies.

In our group, the language of the seminar began to change with the introduction of two new ideas — educative community and action research. These ideas allowed the notions of nonhierarchical relationships, collaborative inquiry, a community of difference, and constructivism in learning, teaching, and knowledge to emerge. The participants conceptualized educative community as "working together to discover questions," — "a higher level thinking exercise." One of the teachers referred to it as "a new way of thinking, a new exercise — looking at the differences." Another agreed: "I don't think we're after homogeneity or anything like that." It was expressed that individuals not expect "that we have to achieve consensus all the time" (seminar interview, Sept. 13, 1991, p. 2). Educative community, according to the participants, involves having "common goals," "sharing information and ideas," and "working on different projects together" (meeting 9, Dec. 2, 1991, p. 1). Implicit in their ideas is

the notion that no one view of teaching would, without discussion, take precedence over other views.

How did the seminar participants plan to maintain educative community over the semester? The group decided to meet every Monday at noon. The members wanted to "widen the circle" in several ways — by including a cooperating teacher and intern who were not at the seminar, and by visiting each other's classrooms. Communication with one another, "respect for other people's views," and keeping "our initial judgments and prejudices out of it" (seminar interview, Sept. 13, 1991, p. 5) were ways suggested to maintain educative community. A willingness to change without the compulsion to do things identical to others was perceived as a necessary attitude in an educative community.

The discourse of action research that centered around educative community also created an orientation toward the pupils in the classroom.

> I wonder if we might not have forgotten other players in this that are involved right now, those other players being the students because they are certainly involved in our educative community and perhaps can even be involved in some of the discussions that we have. (seminar, Sept. 13, 1991, p. 5)

It appears that the group saw my role in the seminar as "helping [them] to focus" — providing a structure that "is not really rigid" (seminar interview, Sept. 13, 1991, p. 20).

> In these sessions I don't think of you as a leader. I think of you as another participant in our group who maybe will fill in the dead spots with another thought and then away we go again. ... We've come up with what we want to look at and we're implementing what we've come up with. We're discussing it as a group and you aren't really asking us to do anything. And I like that. (p. 20)

The tension I struggled with in this internship was characterized by an open intention to introduce and examine the discourse of action research, and yet empower the participants to determine their own interests as the focus for inquiry projects. I was considered to be less of a leader and more as a participant.

Because the weekly meetings involved the community, they were not focused exclusively on intern teaching performance. The relationship between each intern and myself was enhanced by the weekly meetings since I was perceived as less of a threat.

> What I like about him ... because you don't sit at the back of the room and tell me how many times I've said, "umm" or that kind of really technical skill stuff. I like the talks about the ideas of teaching rather than, you know, my specific what I'm doing or not doing. (meeting 5, Oct. 28, 1991, p. 15)

> Maybe because we see you so much more and have these meetings, it's probably not a typical intern/faculty advisor situation. I think we're more familiar and more comfortable with you. You don't feel, maybe freer discussing the overall picture rather than specifics. (meeting 5, Oct. 28, 1991, p. 15)

The discourse of action research legitimized an inquiry-orientation for the internship. Comparing the notion of "experiential inquiry" to the Professional Development Process, one of the teachers suggested that the two should be looked at "in conjunction" with each other. The intern agreed suggesting that an inquiry project could provide a focus for the internship that would be more meaningful than focusing on a myriad of discrete teaching skills.

> I think they go together too. It gives your internship a focus, a long term goal so you're not just jumping through all these little hoops. You have an overall goal that you're going to achieve and you have the support of this group to pursue your own goals. (seminar, Sept. 13, 1991, p. 13)

Another intern saw the inquiry project as heading "for bigger and better things and a more holistic approach rather than little specific things that we have to concentrate on. And I'm looking forward to it" (p. 13).

The new discourse, which evolved at the seminar, provided the space in which a discussion about changing classroom practices could take place. The teachers particularly wanted to discuss how their classroom practice, not only the way they work with interns, might change as a result of building educative community. Working with an intern was seen as an opportunity to get into other classrooms to see how things might be done differently. One teacher suggested that:

> one thing I'm going to try to really do is change the relationships in the classroom instead of me being the dominant figure all the time. I'm thinking relationships even more than content or process. I'm just thinking relationships. How can I make a difference? (seminar, Sept. 13, 1991, p. 25)

The discourse of action research shaped new roles for participants in the internship. Participant roles are clearly spelled out in the internship manual. The discourse that has been employed for close to two decades emphasizes the

professional growth of the intern through the development of teaching capabilities, and the helping role of the cooperating teacher who assists the intern in that development. The faculty advisor role, which facilitates the process employed by the school-based dyad, is more peripheral. A hierarchical structure, although based on humanistic values, flows from this discourse. Close attention is paid to the evaluation process by the faculty advisor thereby accentuating the focus on the performance of the intern.

In a discussion of "speech acts" Cherryholmes (1988) makes the following claim that:

> when one says something one is doing something, and its meaning is relative to setting, context, rules, and so forth. What is done with an utterance is material. If all speech is action, there is no firm distinction between discourse and practice. All discourse is material. (p. 7)

His point is that the discourse we employ affects our practices. A change in the discourse employed in the internship suggests that practices will also change.

What does the changing discourse of action research suggest for the roles within the triad? What changes in practice take place in the context of the new discourse? A first time cooperating teacher suggested that "it's not really breaking down roles; it's establishing ideas about roles." Another teacher put it this way:

> I think there are certain things that are extant in the institutional relationship that we really have to be aware of and try and concentrate on so that those hierarchical things don't show through. As much as we would like to treat each other as equals, there is still the evaluation; there are still some of those things that always have to be in the forefront, especially in the minds of the interns. (seminar, Sept. 13, 1991, p. 3)

Not only is an awareness of the undesirability of hierarchical relationships revealed, but also an awareness of the institutional context and the constraints that it imposes.

A "real educative role" was suggested as a possibility for the faculty advisor role by a cooperating teacher.

> What I'm looking forward to now ... is getting your involvement from maybe a theoretical perspective ... get some readings, discovering a little bit more about how this democratization of the classroom might be put into place, then discussing those things. (seminar, Sept. 13, 1991, p. 3)

It appears that a major shift in the function for the faculty advisor was conceptualized as being a resource person at the weekly seminar meetings.

The above account of the internship seminar suggests that it may provide an opportunity to construct rather than perpetuate discourse. The prevailing discourse privileges notions of discrete teaching behaviors called targets, data collection dependent on observable behavior, and intern performance measured by the evaluation instrument. It is a discourse of intervention that assumes enhancement of practice by basing "its claim to authority upon expert knowledge that can promote a notion of progress" (Popkewitz, 1992, p. 14). However, the discourse of action research introduced at the seminar is not based on the implementation of another system claiming to have the answers, but rather attempts to legitimize the questioning of hierarchical views of authority, knowledge and power. The new discourse also respects the exploration of difference as opposed to ensuring premature consensus. The practices that a discourse such as this appears to promote are inquiry-oriented, dialogical, and nonhierarchical, as opposed to prescriptive and authoritative.

Theme Two: Toward an Educative Community

It is a taken-for-granted assumption that the intern will become more competent and knowledgeable during internship. But what about the cooperating teacher and the faculty advisor? A truly educative community should ensure the professional development of both the cooperating teacher and the faculty advisor as well.

The community formed at the seminar functioned to get interns to know one another better both professionally and personally.

> I think that it has, in a way, helped us to feel more comfortable with each other, interns, especially. I don't know about being with other cooperating teachers, but with other interns, we've shared information about different kids in our classes that we may have in common, that we're having trouble with . . . I think if we hadn't started out at [seminar location] together like that, I don't know if we'd feel as comfortable talking about things or asking for help. (meeting 9, Dec. 2, 1991, p. 6)

The weekly meetings were also appreciated by the interns because they provided a forum to maintain those relationships with other interns that were developed at the seminar.

> I think it's been a community in the sense, too, that I've felt comfortable to go into other intern's classrooms and watch them, sort of see where they're coming from; whereas, if we hadn't had these meetings, I don't think I'd feel, or even that the other intern, would feel comfortable having me sit in there. I think it's brought us sort of closer together that way. (meeting 9, Dec. 2, 1991, p. 5)

However, it was not only the interns that recognized that the seminar promoted an educative community in which they could learn from one another. Cooperating teachers also identified the Internship seminar as extremely important in establishing community. One teacher commented that both the group development and inquiry project had begun at the seminar. However, establishing community seemed to be somewhat dependent on the competency of the intern in the classroom. Once the intern was perceived as being competent, a major hurdle to collaborative inquiry was removed.

> We developed this camaraderie and also, personally for me, it was an excellent opportunity to begin an inquiry that I was interested in. As far as the relationship between myself and Tina, there were times, initially when she took over the grade ten class, there were times of tension and apprehension, more than anything. We didn't exactly know how things would work out and when we got over that hump, I think that was a real significant time. (meeting 9, Dec. 2, 1991, p. 8)

After the internship was over, Alana reflected on an article about action research in the light of her own recent experiences. She recognized that belonging to an action research community had expanded her understandings about teaching.

> As I thoughtfully consider what happened to the author, I realize how true it is for me — as I search for deeper meaning from a colleague or intern, I am pushed to examine my own meanings. For example, when Marian was my intern, Dave pushed us for real meanings of teaching, beyond the technical skills and the management procedures. I began to remember and realize that even though skills and procedures are necessary to make a classroom function, they fall far short of what teaching should be. Since it is only by reflection that one can decide if the action taken has been good, I am thinking about my approach to this past internship. I believe it was and is the right approach. The students in our classrooms are real, not existing as theory in a textbook of child development and it is the authentic presence of a teacher that a child needs, not the description of teacher buried in a text or collective agreement. It has been particularly meaningful to me to examine the larger picture as it is so easy to go from one problem to the next without really examining the class as whole. (Alana's journal, Jan. 21, 1992)

Alana appears to have become more pedagogically oriented through her involvement in the project.

Internship was different from other kinds of professional development for Alana because of the intensive interaction with another person. For her, professional development seemed to be more meaningful when it took place in community.

> As classroom teachers we are often presented with theories of teaching and learning, along with a multitude of suggestions of better ways to do our job. We listen, often paying close attention to excellent lectures on topics of interest to us. We may feel mentally rejuvenated, but, how often do we really put any of the suggestions into action? It's easy to say "Oh, yeah, I'm doing that already" or "I'm going to try that sometime", but when you have an intern, things are somewhat different. In other words, when Dave talked with the cooperating teachers about the possibility of working on special projects in pairs or other groupings I was immediately interested. Professional development has always been of interest to me but I had no ideas for a project we might do together, and even though I was interested, the whole idea might never have come to mind again. Having an intern, though, meant I had someone to discuss this with — someone who was in my classes — someone working with me — someone who would know if I participated or not. ... When I was spending time with my intern, her faculty advisor and others at my school, I found that we spent much of this time in serious dialogue about the practice of teaching. This has enhanced the meaning of "professionalism" for me. ... I know it was a professional development experience for me because I have continued to talk about the project. I have discussed the concept of "enrichment" assignments with my colleagues from my subject areas as well as with teachers from other subject areas. (Alana's journal, Feb., 1992)

In a paper presented at a conference after the internship experience ended, Marian underscores the importance of belonging to a community which made her feel more like a colleague than a student.

> In the triad, with Alana and Dave as experienced teachers, I knew I wasn't alone. We all contributed to this project by conversing about how, what, and why. I also explored teaching as a colleague and not just a learner. To sound off ideas and suggestions with them helped me feel more secure in what I was doing. During our whole group meetings with other coops and interns, it gave me the opportunity to talk about my experience with other educators and to talk to other interns and feel they were interested in what I was trying to accomplish. (Marian's paper, Feb. 1991, p. 2)

Richard also recognized that as a cooperating teacher, he also had learned from the experience. He saw himself as part of a team involved in mutual learning rather than in one way learning characteristic of many internships.

> I think of us as a team in many ways because everything that Tina has done, I've asked her to save everything of mine, that she's welcome to and I think that I've wanted to see us borrow from each other and create something because we're both involved in something that's comparatively new. We're both, like she brings things into the classroom that I never would've done that I will continue to do and that's part of being a team. (meeting 3, Oct. 7, 1991, p. 11)

One of the interns identified educative community, not as a structured community, but as the ongoing dialogue among a group of teachers who know one another and who share a basic common goal of making the school a better place for students.

> Actually, picking up on what you said, the more I think about it, the more I realize that although we haven't formed any formal community, when I think about the discussions I had with Jon about the internship process, with Tom and Alana, and especially with her global [education project]. . . what we're really doing is the same people are talking about how to make the school a better place, a more effective place. If that isn't an educative community? (meeting 9, Dec. 2, 1991, p. 4)

The community that developed over the course of internship defied a uniform and crystallized form. Rather, being more fluid, a variety of forms of community emerged. For example, the possibility of two interns team teaching evolved because of their association at the seminar and in the meetings.

> I think that Tina and I have . . . because, just speaking to other interns, her and I are in the same school and we talk a lot, in school and . . . and its . . . to communicate. I think that helps a lot. This team teaching idea, that's what brought it on, but if there's some other way you could, not necessarily pair up interns, but it's kind of the same experience that you have in preinternship where you are in a pair situation and I feel free to talk to her about problems that I had, more so than any of the other interns, just because we're . . . together. (meeting 9, Dec. 2, 1991, p. 3)

One of the interns considered the informal interactions about professional matters in the staff room to be indicative of an educative community.

> But I sense people are freer to ask each other things in a staff room because they know where you've been and what you're working on, because Richard and I have the same spare and more than once we've talked about something that was going on. So that's an example of the educative community trying to work together. (meeting 9, Dec. 2, 1991, p. 2)

Several of the teachers involved in the research pursued a common interest in global education.

> But we're also working together with the global [education project] you, me and Tom, and so you can't help but go through other things. We're sitting around talking about it and then we go to a global item and talk about some of the things

with themes and trying to make the school a better place to be for kids. (meeting 9, Dec. 2, 1991, p. 3)

Just as the weekly meetings were an extension of the conversation that began at the internship seminar, so too, the weekly meetings precipitated a conversation that was carried on in the day-to-day interactions among the participants.

> And also we're having conversations. I've had a couple of conversations with Alana about what things we've been doing. I've had conversations with Brad. A chat with Nate. So we are talking. It's not like we just sort of get together on lunch hour and say, about Monday's meeting, you know, I want to talk to you guys about that. (meeting 3, Oct. 7, 1991, p. 19)

According to the interns, working with one faculty advisor across several subject areas helped to promote community.

> I think it's a great idea because you sort of, you become a group within that school, too. Whereas, if we each had different faculty advisors, we probably wouldn't get together as much as we do and the team teaching thing probably never would've come about. ... And the Monday meetings. We talk about that even later on in the week when we see each other in the photocopy room. ... Yes. And we feel comfortable to go to lunch with each other and stuff. Watch each other teaching. I think it's great. (interview, Nov. 12, 1991, p. 13)

Educative community in the internship appears to break down the dominant hierarchical structure where an intern as novice learns only from the cooperating teacher as expert. It establishes a place in which different configurations of participants emerge to explore practice. It privileges dialogue about practice over judgment of performance. Although the participants were united by a general goal of making the school a better place for students, they were free to pursue this in diverse ways. However, educative community appeared to create a forum that privileged a conversation about practice in which interns, cooperating teachers and the faculty advisor were able to contribute and learn.

Theme Three: Toward a Community of Difference and Possibility

> Communities are defined in terms of unity, the capacity of individuals to swallow their differences and to come to common convergence, to stand as "one." So defined, a community resists otherness, cannot tolerate the existence of individuals, and it ends up adopting ex-communicative practices. (Caputo, 1988, p. 69)

In order to understand the meaningfulness of banding together in an internship, the examination of the conception of community is helpful. Rorty (1989), after Michael Oakeshott, describes a society "as a band of eccentrics collaborating for purposes of mutual protection rather than as a band of fellow spirits united by a common goal" (p. 59). In order for a community to function, it does not have to create sameness among its participants. Rorty's notion of a "contingent community" recognizes that communities are established for the achievement of individual purposes within the protection and support of the larger group.

In an apprenticeship-oriented internship the emphasis is on sameness. The intern attempts to perform like the teacher. There is little purpose in establishing a community where intern and cooperating teacher learn from one another. In this study, however, the action research approach demanded the formation of a community in which individuals could question their own practice rather than simply replicating existing practice. The surfacing of differences was inevitable in this process.

> The research we were embarking on was to assist the three of us with our work, to help each of us improve what we do. This sincere attempt by each participant to gain from the experience led us to dialogue regularly about the project throughout the internship. (Alana's journal, p. 10)

The community consisted of five different subject areas. This group configuration was experienced as providing support by both interns and cooperating teachers in pursuing individual interests.

> Our colleagues may not have agreed with everything or anything we believed or were researching but they cared about us. The fact that each pair was from a different subject area may have seemed like a barrier in the beginning but very early on we seemed to come to the conclusion that it did not matter. Even if we were teaching the same subject, we would have different points of view and different concerns that we would be interested in learning about. So being from different subject areas actually enhanced our research because we had to explain our concern more fully, thereby clarifying it more precisely for ourselves. (Alana's journal, 1992, p. 13)

Another cooperating teacher reiterated this point.

> You have an overall goal that you're going to achieve and you have the support of this group to pursue your own goals. (seminar, Sept. 13, 1991, p. 13)

The action research group appeared to possess both the seeds of constraint and possibility. There were obvious differences in subject area specialization, and in teaching experience. There may have been less recognizable differences in commitment to internship, in deep seated beliefs about teaching and learning, and in teaching practices. However, the commitment to meet as a group on a regular basis arose spontaneously from the group during the seminar in spite of their differences. The focal point for the group was expressed as "aiming at a plan of inquiry for the school and group members" (teacher, 1991 evaluation). The recognition that it "helps to have time to clarify ideas and discuss with colleagues" (seminar evaluation, 1991) motivated particularly the teachers to consider an additional time commitment.

The seminar disclosed that the participants held remarkably similar philosophies of teaching, learning, and knowledge, but recognized "a great deal of difference" in the "degree to which we are ready or willing or able to implement that philosophy" (seminar evaluation, 1991). In a discussion centering around the humanization of the classroom, some real disagreements surfaced around the notion of acceptable student dress in the classroom. This tension emerged from the conflicting realities of personal preferences and values, and institutional norms.

One teacher stated that, "I learned how very keen my partner is on professional development and I found it valuable to discuss our subject area in relation to democratization of the classroom" (seminar evaluation, 1991). The sharing of views was a highlight of the seminar for several members. Democratization of the classroom was understood differently as reflected in the following comment: "I learned about how my views of democratization of the classroom vary with other's views" (seminar evaluation, 1991).

The dialogical conversation of practice that interpretive action research provides space for, takes place within a community which is characterized not only by the unity of a common discourse, but more importantly, by the diversity of interests, abilities, and commitments to teaching that are allowed to surface in that conversation. The participants are exposed to a broader range of views and interpretations on teaching resulting in mutual learning for cooperating teachers and faculty advisors, as well as interns.

The Possibility of Developing Community through Action Research

Bernstein (1992) reminds us that it is "extremely easy to pay lip service to recognizing and respecting genuine plurality, difference, otherness" but that this is

extremely difficult to achieve in practice. He argues that Derrida, Foucault, Lyotard and other postmodern philosophers are important not only in "warning us of the hidden dangers of 'false' consensus, dialogue, community," but also for leading us back to "the fragile, but persistent 'ideal' of dialogical communicative rationality — an ideal which is more often betrayed than honored." He sees communicative reason as "perhaps the only honest basis for hope" (p. 52).

Was the community established at the seminar and maintained by the meetings truly dialogical, or was it a "false" community? What were the forces which worked against a true dialogical community in which all views were listened to? The seminar, taking place away from the school setting, attempted to establish a discourse of action research. Reflection on the school took place from a distance resulting in a decontextualized abstract analysis, which was not grounded in practice. Upon returning to the school, the reality of the classroom had a sobering effect on efforts to enhance the democratization of the classroom. The weekly meetings were effective in sorting through the various tensions encountered in these efforts to change. A residential setting and time to withdraw from the classroom, although useful in introducing a new discourse, may have perpetuated an idealized discourse with practices that were difficult to implement later in the school.

Another force working against community was, not surprisingly, the evaluation, which was identified as a source of tension not only for interns but also their cooperating teachers. One teacher made the following statement.

> I want to make things as positive for [my intern] to make sure that his internship is everything it's supposed to be. He wants to be able to get a job at the end of this, so he wants to do the things in the classroom that are necessary for him to have success down the road. (seminar, Sept. 13, 1991, p. 15)

Getting a job is heavily influenced by the evaluation an intern receives. Therefore the evaluation tension appears to be the result of two conflicting realities, the need to perform successfully in the classroom and the need to experiment and try out new ideas.

In this particular internship, the inquiry project was not performance-oriented. The interns may have felt that action research did not contribute immediately to their performance capabilities and ultimately the evaluation. However, they saw the project as providing a focus for the internship as opposed to being an additional burden. Perhaps the challenge for the faculty advisor is to ensure that the evaluation recognizes the intern's involvement in an inquiry project.

Evaluation figured prominently in the weekly meeting discussions. At least one cooperating teacher was able to find a way to dwell in the performance/experimentation tension.

> She's teaching them differently than how I teach them and I've given her the liberty to do however she wants to teach these people. And she said the other day, "Yes, I know you've told me I can do it any way I want, but you're the one that's evaluating me so what if in the end they don't come up with the same results?" I said, "Well, if you don't experiment now, you're not going to when you start teaching" and I assured her that even if they flunk, it's not going to affect her evaluation. (meeting 5, Oct. 28, 1991)

It seems that the relationship established at the seminar and maintained in the internship was able to weather the evaluation concern common to all of the interns.

Brad, on the other hand, worked with a number of teachers. Although he had a good relationship with the teacher who attended the seminar with him, he described his experience and anxious concern with the evaluation as "trying to dance the dance" (meeting 6, Nov. 4, 1991). He was less willing to try new approaches because of an uncertainty about who would be involved in the evaluation.

Even though there were signs of the development of educative community, there was a definite feeling in the weekly group that the common goals set at the seminar had not been achieved.

> I don't think we've gone a long way creating an educative community. Not among the group here ... as far as this group getting together and saying, well, what as a group can we do ... to set common goals or to do some of those things that you were talking about. I really don't think that we've come a long way outside these meetings. (meeting 9, Dec. 2, 1991, p. 2)

Although the discussions were valued, the community as a whole was not able to move forward on a common action research project. Each pair tended to pursue their own project.

Perhaps this was the success of the project. The community formed was able to keep the conversation about teaching and learning moving and yet did not restrict individual projects from blossoming. This underscores the necessity in action research for the participants to establish projects based on their own interests rather than the interests of others. Common goals may not in fact promote collaboration.

An action research community cannot assume sameness for its members. It is formed to promote a conversation related to the individual interests of its members. It

provides a forum in which these interests can be shared. Members of the community recognize that the project they collectively set out to pursue will be constructed and interpreted differently by each participant. Rather than concern itself with the implementation of a preconceived idea or practice, the community is free to explore individual interests.

The temptation to reduce action research to a technique to be employed in the internship is another force that works against maintaining educative community. A mechanistic approach to action research focuses on a strict adherence to the cycles at the expense of the meaning that proposed changes have for the participants. Technical action research could just as well be used without the support of a community. However, an interpretive approach requires a community in which dialogue can occur. Action research positioned within an interpretive framework, appears to move toward fostering a community which is dialogical and reflective. It appears, though, that the focus on the performance of the intern reflected in the evaluation process tends to work against the maintenance of a dialogical community.

2. A Path of Understanding: The Struggle to Make Sense of Practice

> Tensions and contradictions belong to the pedagogical experience. (van Manen, 1991, p. 61)
>
> Pedagogical antinomies not only challenge us in daily living, they also require of us a reflective response. (van Manen, 1991, p. 64)
>
> In other words, pedagogical life is the ongoing practice of interpretive thinking and acting. (van Manen, 1991, p. 60)
>
> Is not teaching an in-dwelling in the midst of different discourses, for example, the meta-narrative world of curriculum-as-plan and the narrative world of curriculum-as-lived? (Aoki, 1991b, p. 3)

Teachers experience a host of tensions that characterize teaching. Because of the intensity of the internship experience that is embedded in the world of practice, there is little time to reflect on these tensions. Limited understanding of teaching situations may lead to feelings of personal inadequacy, or alternately, of reliance on pedagogically unsound teaching practices. An exploration of these tensions is central to understanding teaching.

This second part of the study takes place from the standpoint of the weekly meetings. It provides an account of the weekly discussions in order to explore this question: Is action research capable of fostering a deeper understanding of pedagogy?

A unique aspect of this internship was the attempt to bring the five pairs of interns and cooperating teachers, and the faculty advisor together to talk about teaching on a regular basis. This process began at the week-long internship seminar and extended into nine one hour weekly meetings. These meetings were loosely structured and conversational in nature. My intention was to establish a climate of collegiality among interns, cooperating teachers and myself in order to engage the participants in discussions about teaching.

At the seminar, participants set the overriding "thematic concern" for the internship — enhancing democracy in the classroom. The nine weekly meetings provided a forum to explore this notion. The discussion gravitated toward the struggles involved in trying to be a democratic teacher.

Appearances of the Struggle to Understand Pedagogy in the Internship

Over the course of the meetings, a number of tensions emerged from the discussions about democratic teaching. These tensions were experienced in practice as struggles, in varying degrees, by both interns and cooperating teachers. My interpretation of the discussions suggests that four sets of tensions capture the struggles that participants experienced in the internship. The two themes which follow an overview of the four tensions, constitute a deeper interpretation of the possibility action research holds for understanding pedagogy in the internship.

Conflicting Beliefs and Practices

Teaching beliefs initially surfaced at the internship seminar during discussions in which participants examined and shared their notions of knowledge, teaching and learning. There was a remarkable consensus on a constructivist view of learning and a facilitative view of teaching — providing experiences for learners to construct their own reality. A democratic and humanistic classroom was envisaged as the most appropriate environment in which this could occur.

Democracy in the classroom was equated with giving pupils some choice in decisions related to their education. For one of the interns, this strong belief was rooted in her past experiences. Her commitment to democratic education was related to the nondemocratic schooling that she had experienced in the past.

> I guess something that drives me is the fact that what I would like to do as a teacher is give the kids control .... which I think the writing and reading process does. To a certain extent at least it gives them control for their own learning and what it is that they want to learn. When I was in school, I felt I didn't have any control over my education. I went to [elementary school]. We moved to B.C. and they booted me to [nonacademic high school]. Like no one ever consulted me or asked me what could they do to help me or anything like that. They just sort of shoved me wherever. And so I feel that is important for kids to be their own boss. (meeting 7, Nov. 18, 1991, p. 9)

This belief that "what they need to learn, too, is how to live in a democracy and take responsibility" (meeting 2, Sept. 30, 1991, p. 4) was to be accomplished by giving pupils some control over their education. Tina believed that teaching language arts through the response-based literature and writing process approaches would allow students to begin to control their own learning.

These new approaches to curriculum and instruction were seen as ways to enhance student choice by facilitating learning of a constructivist nature. Independent learning was another approach that some of the teachers and interns believed would facilitate student responsibility.

> I feel like I just facilitate learning. We hear a lot about that in this program at the university — that you're a facilitator ... and I feel that I have a role to help students take charge of their own learning also. And I believe strongly in independent learning and I believe strongly in letting those who can work ahead and not hold them back. (meeting 7, Nov. 18, 1991, p. 13)

A number of different metaphors were used to express beliefs about teaching and learning. A metaphor of learning as discovery, which one of the interns used, reveals a constructivist belief about instruction.

> If I could find an immediate metaphor, the process of discovery is one that is very, very important to me, something that I believe in, something that I think is seriously lacking in what we do and how we do things now. Students don't seem to invest anything, or as much I should say, don't invest as much in the process of learning or consider it to be a process of discovery. I feel very strongly that it is for me as well as my students. That's one of the beliefs that I really try and cling to or grapple with. (meeting 7, Nov. 18, 1991, p. 3)

A strong common belief held among some of the interns and cooperating teachers was that education should lead to personal transformation; it should not function primarily as preparation for work.

> So what's the ultimate reason that we're teaching these children? Is it to fulfill society's quotas or is it to facilitate a person's growth to become whatever they decide to become? ... To me real education is personal transformation. (meeting 8, Nov. 25, 1991, p. 2)

This kind of preparation was seen to involve instilling "independent thinking and creativity and critical thinking in students" rather than simply transmitting subject information. (meeting 8, Nov. 25, 1991, p. 7)

Upon returning to the classroom from the internship seminar, the interns found it difficult to live up to the ideals expressed there. The pressure to demonstrate teaching competencies was considered to be a force working against using practices congruent to the beliefs expressed at the seminar.

> Well, at the seminar I talked about independent study. I'm finding that a little harder to [do], because I know the internship is kind of the four months where we're supposed to show our stuff and so it's hard to kind of say, "You kids just go out and work on the chapter", you know. You feel, I would feel awkward doing that. Like I'd be thinking I should be telling things or, you know, giving assignments or doing something like that. (meeting 2, Sept. 30, 1991, p. 10)

One of the interns blamed the pressure to cope with all of the practicalities of the day as the reason why her practices were not congruent to her beliefs.

> I feel very strongly that learning should be, have some importance to the learner and be a self-discovery type of thing. Maybe that's why I like science because there's labs and if they're not real ... they can manipulate it in different ways. I mean I find there's some real opportunities to go that route. I guess in theory and while I was taking classes that probably if someone had asked me the same question, I could've said, "Yeah, that's my focus. That's what I'm going to do." But now out here it's kind of dealing with all the kind of things you have to deal with, four classes a day and all that takes. I don't know if I've lost it or it's just, you know, maybe you need to get a little bit under your belt before you can really focus back on that. At least that's what I'm finding. There's just too much to do. (meeting 7, Nov. 18, 1991, p. 4)

Lisa's commitment to a discovery approach in science faltered once she entered the classroom.

One of the practicalities that frustrated the use of innovative methods was insufficient resources. Kate was committed to the use of cooperative learning in social studies. She attributed the lack of readily available information to her failed attempts with the jigsaw approach.

> Last week my grade 9's spent most of the week researching. Well, it started out to be a jigsaw which didn't turn out to be a jigsaw at all. I had to modify it a few times. I started out having them research what sort of contributions the ancient age had made to Canadian culture. But then I talked to the teacher librarian and she didn't think there were writings on that sort of inference things so then I had them research the ancient civilizations and then we ran into problems with a couple of the groups; there was no information in the library, so we had to change. (meeting 2, Sept. 30, 1991, p. 16)

Insufficient time to experiment with the methods that had been introduced in university classes was also cited as a deterrent to innovation.

> You recognize that you don't have the time to do some of the things that you want to do, so you don't even bother trying. I don't have that much of a negative attitude, but, I don't know. (meeting 9, Dec. 2, 1991, p. 12)

In spite of the difficulties, the interns did experiment with innovative methods but experienced surprise that students did not respond enthusiastically to their approaches, which were intended to give them more choice. They encountered resistance from the students to the new methods. Marian attempted to implement independent learning projects and was surprised by the lack of student response.

> One of the things for us right now is the enrichment assignment, that all students wouldn't attempt it when they know that 20% of their mark is based on whether they do the enrichment or not. It never ceases to amaze me that each of them wouldn't hand it in. They're saying they don't care. (meeting 6, Nov. 4, 1991, p. 1)

In her attempt to use the response-based literature and writing process approaches to teaching language, Tina also experienced resistance to the new methods she was committed to.

> Well, that's the very thing that I'm dealing with: a lack of productivity, of self-motivation, a lack of ability to be able to manage time. ... I had an expectation of a piece of writing approximately one piece of writing every two weeks. The pieces of writing were to be submitted for a teacher edit and then after that they're to be revised and put into the student's file. ... I just started doing the midterm evaluation of the files and, of course, I knew this before because I have edited some people's work, but that there are a number of students who have yet to complete one piece of writing. (meeting 6, Nov. 4, 1991, p. 4)

The interns reacted to their lack of success in various ways. In some cases they began to question their teaching beliefs.

> When you're taking these education classes they really make you think that you can . . . all these really great activities and I'm thinking about unit plans that I planned for English, which [the instructor] loved, but when I think about it, not practical at all. You could never use them. (meeting 9, Dec. 2, 1991, p. 12)

They also attributed their lack of success to the fact that students were "too lazy to make the choices" and that "they would rather you structure everything for them." The frustrations of these interns related to the unwillingness of students to grasp the opportunity to take control of their learning by making responsible choices.

The cooperating teachers also related stories of their attempts to give students more choice. In the discussions they suggested that the resistance to new ideas is because in the past the school system had conditioned students not to take control.

> But true independent learning, if you're just talking about democracy, is that they should have total selection of everything. But you can't jump in and expect them to do that. They've been told what to do all their school years. (meeting 2, Sept. 30, 1991, p. 4)

Interns experienced disappointment when their teaching beliefs conflicted with the reality of teaching practice. Their progressive ideas seemed firm and unshakeable until the reality of teaching was experienced. Rather than abandoning their beliefs, interns, quite admirably, generally took up the struggle to experiment with innovative methods congruent with their own teaching beliefs.

Exercising Teacher Authority While Building Relationships

Very early in the internship, interns found themselves in another tension. They experienced a need to exercise authority in the classroom to ensure that students engaged in learning activities. They recognized that they were "expected to be the parent or the authority figure." However, the interns believed that the authority role created a barrier to establishing good relationships with the students.

> I have a real tough time with this, the whole idea. I struggle with the notion of this authority that you have to maintain, but how do you reach a comfortable relationship with the students? I think that really interferes with what I think is important in a relationship with me and my students is that they're comfortable with me. That's what's important to me. This whole authority thing really interferes with that so I'm in a struggle with it. ... You'd be working on two different things here. Two completely different things. You've got to maintain control of your classroom and in order to do that you have to have a certain level of authority, but at the same time you're trying to maintain this comfortable relationship with these kids. (meeting 4, Oct. 21, 1991, p. 12)

Interns were initially quite uncomfortable with the role of authority. They expected to reduce the need for authority by encouraging students to take responsibility for their own learning.

> I sort of said that it's your responsibility to get this stuff done, it's all listed there, this week. And I made a big chart and I bet you there are two kids that have it all

done and most of them have nothing done. So I said to them today, "Look. You guys are all going to fail because none of you are doing anything." And I think I'm going to have to give them time and make sure they do it because otherwise they're not going to. And I've been in the grade 8 and some of the other grade 9 classrooms and they are, I mean they're treating them like, I mean I wouldn't treat my kids like that. I'd expect them to be more responsible. (meeting 3, Oct. 7, 1991, p. 16)

Coming to grips with the tension, meant for interns, recognizing the limitations of the teacher's role. The tension could not be resolved by an either/or decision. Maintaining a position of authority without struggling to get the students to act responsibly was seen to be untenable. However, they recognized that it was unrealistic to think that all students would respond.

You can only do so much as a teacher. You can pull your hair out. How do I reach this kid? Okay, maybe they can't deal with the things at the science centre. Well, let's try something else. Get them working on private projects then. At least something. You've got to. And after you've used all your resources — unfortunately, they slide through the cracks. You can't get them all. I mean you try your best. You can work 23 hours of the day and you're just not going to reach the kid. (meeting 2, Sept. 30, 1991, p. 15)

Richard shared the following story to show how teachers struggle with the role of authority in pedagogy. He accepted the inevitability of the authority role, but struggled to reduce its demand on him.

I had one interesting thing happen. This is just after I implemented this detention thing. It was on Friday and the grade 10's had a reading day. It was a beautiful sunny day outside and I was thinking in my own mind, gee, I sure wish I could take these guys outside. So a few of them were talking about that when they came into the classroom. And so I got up there and I said, "Gee, is it ever a good idea to go outside and read today." And I said, "But I don't think we have the kind of relationship that's necessary for that kind of activity." "Yes, we do. Yes, we do." I said, "I don't think so. I'd have to write names on the board to keep you guys on task. That's not a good relationship." "Well, give us a chance. Give us a chance." So I said, "Okay. Do your reading time for, I don't know, 20 minutes or whatever and if everybody stays on task, we'll go outside." And they did. But I don't know. See, it's always some carrot or some stick, the stick of detention, the carrot of evaluation, the stick of evaluation, you know, on and on and on. And no matter how you change the methodology, how you change, alter the strategy, all you do is you present the carrot or the stick differently. But it's always there and they know it. ... Well, that's part of what I'm experimenting with and what I'm finding is that it seems that it's difficult to separate the students' initiative or performance or connection with the learning from those carrots and sticks. (meeting 4, Oct. 21, 1991, p. 11)

Kate looked to Jon, her cooperating teacher, as an example of how to dwell in this tension.

> I think that Jon, I think you've got that balance and I look forward to getting it. Because you have a really good relationship with most of your students, but at the same time ... time to loosen up. (meeting 4, Oct. 21, 1991, p. 13)

She recognized the importance of using humor as a way to maintain a positive relationship with the students.

> The classroom is very humane. He's really open with his kids, really personable, but doesn't pass the line ... Well, I think he uses humor. (meeting 4, Oct. 21, 1991, p. 14)

Jon reflected on his relationship with the students. He talked about respect for the students as being an important aspect of living in the tension of exercising authority and yet maintaining good student relationships.

> I know there is a level of humor, there's a level of respect for these kids and what they're dealing with in today's problems and I often remark about, what's happening with you in your life and things like that. And also sometimes there is still authority there. They still know when to let up when they're hassling me or it's gone too far, they know, hey, let it go. Now he probably wants us to work now. They sort of know that, but I don't know how I do that with them sometimes. I just think they have respect for me. They've seen me in different light, circumstances, whether it's on the football field or whether it's downtown or whatever and I think they respect me. In most cases, not all of them. (meeting 4, Oct. 21, 1991, p. 14)

Kate was inspired by her cooperating teacher's example to establish good relationships with the class. However, her attempts were not met with the same response that her cooperating teacher received.

> This morning with my 9's, I just opened up the classroom and I talked to them about some general stuff, some fun stuff, and they were really interested in the conversation, but there was a point where I wanted to stop and get busy. Forget it, I have to say, okay. They don't know it's time. With me, they don't know. (meeting 4, Oct. 21, 1991, p. 14)

One of the interns theorized how a teacher reaches a balance between exercising authority and establishing relationships with students.

> Do you think that when limits are set and they know it and you kind of know your own, that then you sometimes forget about that and go on? I mean there's maybe the odd time you have to correct or remind them or something. Whereas when they don't know, like with me I know for sure and maybe with you, like they're always kind of trying to see what they can do or can't do or they're trying to see what you can or can't do and get a relationship going. So that maybe after they've known a teacher for a while, even though it changes as they get in higher grades, the bottom line is they kind of know what they can and can't do. And then you don't have to worry about that anymore. (meeting 4, Oct. 21, 1991, p. 16)

Exercising authority at different grade levels was a concern to interns. The structure that is provided for grade nines was considered to be greater than that for the higher grades. They were seen as more likely to take advantage of the situation.

> I expect less from my grade 9's and I'm a lot more careful in explanations and setting out well this is what I want from such and such a date, so I'm a little more careful in how I lay out the whole procedure or activity or whatever. ... I feel that with grade 9's, I give them a little more time to do things and I give them a little more benefit of the doubt then, or expect them not to be done projects or not to be done essays or whatever then I would a grade 12. By grade 12 you know the game, you know the rules. ... But I guess it goes back to relationships, too. I think some of the grade 9's take advantage of the situation that "we're only grade 9's and you can't expect that from us. We don't know how to write a good essay. We don't know how to do that, give us more time." (meeting 4, Oct. 21, 1991, p. 15)

Exercising authority in the classroom was perceived to be more structured in some subject areas such as mathematics.

> I think we're more structured across the board. Structured as far as our giving of instructions, setting of assignments, expectations, classroom management, everything is more structured. (meeting 5, Oct. 28, 1991, p. 3)

Covering Curriculum While Facilitating Meaningful Learning

A third tension experienced by interns with which cooperating teachers could identify was the pressure to cover the prescribed curriculum, and yet at the same time to facilitate meaningful learning. A cooperating teacher elaborated this way.

> We have a certain curriculum we have to get through. There aren't that many extra days kicking around. We couldn't get through whatever six chapters you have to cover. You wouldn't have a lot of extra time unless something tied in perfectly with something in the course that you could rearrange and teach in a different order

> so that you could work with that chapter and that material while you're working with this outside project. (meeting 2, Sept. 30, 1991, p. 6)

For this teacher, the inquiry project was not directly tied to the chapters to be covered and was therefore considered possible only if time permitted.

Meaningful learning, according to the teachers, included teaching the processes students need to know in order to be independent learners.

> There's no sense having these common essential learnings if we're, if the focal point of the courses is covering content. We're supposed to be teaching certain kinds of skills, well, if teachers are content-driven, then those skills take a back seat. (meeting 9, Dec. 2, 1991, p. 14)

Richard expressed his frustration with a curriculum that involves content coverage but fails to equip students with some of the "common essential learnings."

> X number of stories, X number of poems, X number of novels, X number of plays, X number of essays. That's content. Unfortunately what I see in my grade twelve classes right now is the result of a content-driven kind of curriculum where skills do take a back seat. Here are students who, they probably read seventy poems and X number of novels and yet they can't write an essay. So, there's standardization of content, if you look at the course outline, these number of poems, such and such a number, as far as the composition area, the skill areas, there are recommendations, so there is no understanding, within even our department, let alone the division, no understanding of what kinds of skills a grade nine student should have leaving his English class. Should he be able to understand certain types of things, should he be able to write? (meeting 9, Dec. 2, 1991, p. 14)

Methods such as cooperative learning were found to take too much time and as a result were avoided when interns began to accept the "authoritative discourse" (Britzman, 1991) of the curriculum.

> Sometimes in our [methods] classes they say, well, do this in groups and you'll spend as much time on it as you need and this will just go. But then you get down into the classroom and, well, we can't spend a week on it, maybe spend an hour on it. I could see where they would really work well and things, but you just have to, it seems like the theory vs. reality. (meeting 3, Oct. 7, 1991, p. 13)

Finally, there was the perception that the formal evaluation of students works against the use of progressive approaches.

> I kind of feel, like I hear what Kate's saying a lot, too. I tried a lot of things at the start of the year with them. . . . the bottom line comes down to well they're writing a common final at the end of the year, so even if we do all these wonderful group things, even if we do all this, and if we don't cover the course, they're going to get killed on the test, so we've got, because they write the same test with all the other students in our school, yea, the underlying pressure thing, the pressure is going to be time. (meeting 9, Dec. 2, 1991, p. 15)

Rather than question the authority of the curriculum, the methods that were congruent to their beliefs about teaching were questioned.

> Well, you know, you'd like to break into groups and get to know each of the kids in groups and maybe how they're contributing and get to know them personally or get to know their personalities that way, but really you can't. You've got a certain number of things you have to do and you have to get through. (meeting 3, Oct. 7, 1991, p. 13)

Some of the cooperating teachers expressed the pressures they had experienced attempting to cover the curriculum. The exchange of views concerning this tension ranged from teachers who argued for mastery of the curriculum to those who argued for the use of methods that would promote student thinking and involvement.

> Math is a tough subject for that. Until you've taught the course 2 or 3 times, and you know where you're going to have to spend a lot of time in the course or in the curriculum because it takes longer to teach this particular chapter. Until you've gone through the whole course, you know how much time you need for each area, you can't build in a lot of these little other things. It's more like we have to get through this today and regardless of what the kids are feeling like or whatever, this is what we have to accomplish because we have to get down the road to the next. So it's got to be tough interning in math. (meeting 3, Oct. 7, 1991, p. 13)

Interns attempted to resolve the tension in a variety of ways, which appeared to redirect their focus toward the needs of the students. Some attempt was made to make instruction more personal.

> I think part of the reason for the tension there is not knowing each other at all and so grade 11's, I sort of cancelled what they were doing for a week to do biographies with them, short biographies. It was non-fiction writing, like I wasn't just throwing everything completely out the window, but I think it was important to do that. ... It was definitely worth it. They really enjoyed it and so did I. It's just that now, like I've talked to them about it, how it's taken time away from their own writing and now they've been complaining because they don't have enough writing. We'll work it out, I'm sure. (meeting 3, Oct. 7, 1991, p. 14)

Interns indicated that there is a positive side to the pressure of the curriculum. It provides a time structure for them and appears to reduce management problems.

> In some ways I think it's easier to have that. To know you've got to be here by Wednesday and you've got to be here by Friday because it just gives you goals like what you've got to do and to me to teach the grade 12's where they are, kind of a long step because they need to cover this and this, not right to the letter, but whereas with these 9's, you know, I don't and in some ways it would be far easier to have those demands to meet, I think, then try and think up more interesting, or I could take the time for group work and my labs and all these other things we've been doing, but then I've got a lot more management problems whereas when they're sitting there doing an assignment — I don't have that. So if I let them do the extras, so in some ways, it's harder, I've found anyway. (meeting 3, Oct. 7, 1991, p. 14)

Pupils are also resistant to new approaches to curriculum. In the weekly discussions it was often reiterated that students have been conditioned to follow a prescribed routine.

> They've been conditioned by this stage to expect certain things and to do certain things and when you offer them something different, then to expect them to function just as well and just as ably and just as enthusiastically I think is expecting too much. So when you say "You've never had to be independent, you've never had to be an independent learner, but you're going to be an independent learner today from now on", you know. You expect them to say, "Oh good. Okay. I'm now an independent learner and always will be." That's not going to happen. And this is one of the reasons why you find that people say, "Oh group work, I tried that and it didn't work" or "Workshopping, I tried that. It didn't work", you know. What really works is what I've been doing, you know. Well, because the students are conditioned. (meeting 3, Oct. 7, 1991, p. 16)

Institutional Constraints and Change

Richard suggested that the relationship of the teacher and pupil is determined by the institution. It was his opinion that this relationship in a school setting is characterized by a power struggle.

> Students are always uncomfortable when their expectations are not met and they will act to redirect the class experience back to familiar paths and channels ... will try to make you teach writing in a way that's familiar to them, that meets their expectations even when what you are offering them instead seems like it ought to be much more appealing." Something that I characterized before is the Stockholm syndrome, that they learn to love their oppressors. So, in other words, it's the nature of the institution and the structure of the institution that shapes their

> relationships, their expectations of the relationship because the relationship is much different than other pedagogical relationships outside of schools. (letter 5, Oct. 28, 1991, p. 2)

He wondered whether the institution allows for meaningful relationships to develop between students and teachers.

In attempts to foster student writing, Richard broke with institutional norms by allowing students to find a place outside of the classroom.

> Picking up on that and getting back to our old couch thing, I got these kids who are wandering around period 5 and I became interested in something that was happening and said okay, being in the classroom or out of the classroom really doesn't affect, like I don't really control what's happening either inside the classroom or outside the classroom once they've been given time to work on the thing. So I was curious why 80% of them leave the classroom to do the work and I've been monitoring as best as I can what they do. And the kids sit and talk in here or they write. And they sit and talk out there or they write. And so I'm sitting down with them and asking them, "What is it about the classroom? Why don't you want to be in the classroom?" And they gave me a whole load of different reasons why they don't. I said, "It doesn't matter what goes on in the classroom, you seem to want to leave." And they said, "Oh, yeah, it doesn't matter what's going' on there, we hate those places." The two girls who were fairly good students say it's places that are exactly what Tom was talking about, very impersonal, very sort of sanitary, almost dehumanizing kinds of places. Here's what they associate classrooms with: sitting, being quiet and not having any control. (meeting 5, Oct. 28, 1991, p. 8)

According to Richard, the institution sets an unrelenting pattern from which it is difficult to depart. Instruction was pictured by him as rigid and unchanging.

> But there's no change in what they do from grade 5 to grade 12. They do the same things all the time. The content perhaps changes, but they do things in the same way. They study their units. They do their assignments. They finish their assignments. They get marked. They write their tests. They do that for years and years and years. Well, they know how to do that by the time they get to grade 12. They know how to do those things. It's time they learn how to do other things. (meeting 6, Nov. 4, 1991, p. 9)

There were different perceptions of this tension shared within the teacher group. Some saw the structure of the institution as acceptable and necessary for schooling to occur in an orderly way. Others saw it as an unhealthy repression of new ideas.

Reflecting on the Extended Dialogue

The weekly meetings provided a forum for an extended dialogue about the pedagogical tensions rooted in the lived experiences of the participants. The two themes that follow theorize about what the struggles of teaching, and the dialogue that revealed these tensions, mean to interns and cooperating teachers. They portray learning to teach in the internship as a struggle to understand teaching situations. This coming to understand teaching is shown to take place within an interpretive community.

Theme One: The Struggle to Understand Pedagogy: An Interpretive Activity

Pedagogy, as defined by van Manen (1991), "refers only to those types of actions and interactions intentionally (though not always deliberately or consciously) engaged in by an adult and a child, directed toward the child's positive being and becoming" (p. 18). In this study, the definition of pedagogy is expanded to include the unique relationship between an experienced cooperating teacher and an inexperienced intern in which the former is responsible for the "positive being and becoming" of the intern.

Understanding teaching for the interns involved an engagement in a struggle to understand, not necessarily resolve, several tensions of practice. The struggle was protracted because the tensions could not be satisfactorily resolved in an either/or fashion. The tensions, described in the previous section, commanded the attention of the interns because they recognized that the teachers were experiencing the same tensions and had no final answers for them.

Coming to understand pedagogy as an intern means to engage in the struggle to find one's place in promoting the being and becoming of students. Initially the struggle was one in which the intern, because of progressive educational beliefs, assumed that each of these tensions could be resolved by his or her own efforts. This was a struggle to teach according to one's beliefs, to nurture student responsibility, to effect meaningful learning by modifying the curriculum and instructional practices, and finally, by attempting to change the institutional context. There was a certain blind acceptance of progressive ideas and a "will to power" to implement them. These beliefs, although progressive, were somewhat taken-for-granted.

As the internship progressed, understanding pedagogy shifted quickly from an abstract thinking activity initiated at the internship seminar, toward a daily struggle of

practice. Interns specifically wanted to know how best to act in situations of practice. In this sense, understanding practice was becoming a moral activity.

The struggle to understand pedagogy is an interpretive activity. The obvious impossibility of choosing one action over another without understanding how it will promote the child's being and becoming, suggests that coming to understand pedagogy is not a decision making process. It is not a matter of selecting "effective" means without considering the ends. It is more of an interpretive activity. The interpretation that takes place is an interpretation of the experiences of practice. In the internship, interpretation of experiences within a community allows for an increased understanding.

And this is what makes the struggle a struggle. There is no correct answer; there is no ideal to be approximated. It is too simple to suggest that implementing one side of the dichotomy over the other will result in more democratic and humane classrooms. To struggle to understand pedagogy is to struggle with interpreting the ever changing situations of practice in order to choose to act in a more thoughtful way in the future.

The struggle of interpretation demands an openness to the mystery of pedagogy.

> One of the things that struck me as you were asking the question, one of the things that is of particular interest to me is the student's preconception or image of what a teacher is and how that influences the ability to be able to establish a pedagogical relationship, depending on what that is. They have a preconception of what a teacher is, what a teacher role is, how a teacher should look, behave towards them, all of those kinds of things affect their view of us and their interaction with us. You would think it would be as easy as changing your image or changing your reaction to the student and then the student would in turn change his or her reaction to you and that's actually not the case at all. I think that some students actually find it threatening to have that preconceived image altered especially by the teacher. You would think that they would find it interesting or empowering or liberating, but many of them ... they expect a relationship, a certain type of relationship. (meeting 4, Oct. 21, 1991, p. 5)

One of the cooperating teachers suggested that some teachers may be perceived as "benevolent dictators" but that students may in fact be well served by this teacher because the students respect and learn because of him.

> And some of them love it. Especially the younger students. [teacher's name] is a perfect example. A teacher here who's a very kind, very concerned with the kids, but is very authoritative and he's got a bark that's worse than his bite and the students, I think, respect that and actually rely on it and feel that that's an appropriate relationship. (meeting 4, Oct. 21, 1991, p. 5)

Understanding pedagogy involves understanding pupils. Often in the discussions, the focus would shift to the pupils in an attempt to determine what they are like and what they experience.

> On the other hand when Richard was stating that, I was thinking that maybe it's a big thing that kids don't like to do is change. And I think adults don't like to change. And I think when we change this role, or the structure of a role, I think we both get lost in there somewhere. Both teacher and student don't know what's the next step in this. What do you do? What should I do? As a teacher, what should I do when I let it go open and free for everything that happens. I think it's changing a bit. I still believe that they still want teachers to decide a lot of things for them. We were talking about these relationships and [teacher] and I said what about the idea of not having morning classes and we just sort of threw it out and one teacher said, "Well, we wouldn't have students there." Would that be the case? I'd be curious to see. (meeting 4, Oct. 21, 1991, p. 6)

Action research, which incorporates an ongoing conversation within a community, appears to provide a space in which pedagogical tensions are allowed to surface. Since experiencing the tensions that characterize teaching appear to be normative, interns, cooperating teachers, and faculty advisors share a common experience which is natural to a good conversation about teaching. These tensions provide a common focus for discussions aimed at understanding practice. The space provided by action research in the internship allows for collaborative interpretation because of its conversational process, giving each participant an opportunity to participate regardless of role.

Theme Two: Learning to Dwell Interpretatively in the Midst of Pedagogical Struggles

Hermeneutics was introduced to philosophy by Martin Heidegger who considered interpretation to be not just another activity of humans, but "the basic structure of our experience of life" (Gadamer, 1988, p. 58). According to Gadamer, interpretation is the most basic way of being in the world and cannot be reduced to anything simpler.

Learning to teach is an ongoing process of interpretation of practice. This appears to be normative for interns, cooperating teachers, and faculty advisors. The contingency of practice demands that educational situations be continually interpreted for new meaning. Learning to teach requires immersion in the "real world" of practice, not just for "experience" but for the development of interpretive experience in the

"teaching world." However, this teaching world, in which the intern and cooperating teacher dwell, is riddled with tensions.

In dialogue, and only in dialogue according to Gadamer, do we use language to "go to the essence of the matters themselves." Dialogue is interpretation.

> In dialogue we are really interpreting. Speaking then is interpreting itself. It is the function of the dialogue that in saying or stating something a challenging relation with the other evolves, a response is provoked, and the response provides the interpretation of the other's interpretation. (p. 63)

Learning to teach requires an extended dialogue among the participants in order to share interpretations of pedagogical situations by "building a common language, so that at the end of the dialogue we will have some ground" (p. 63). The central task in constructing the internship in a teacher education program is to provide structures that privilege dialogue.

The weekly meetings provided a forum for participant dialogue which focused on the common experience of internship. The extended dialogue was an interpretive activity which seemed to naturally gravitate toward the lived experiences of teaching — the personal struggles in making sense of pedagogy.

Although there are multiple interpretations of any practice situation, not all interpretations are equally informative or instructive about pedagogy. Action research may hold possibilities for the practice of interpretation of pedagogical situations because it occurs in community in which ideas and views can be tested. The projects attempted by pairs in this study generally involved a common focus. However, in the triads at least three different perspectives were present for consideration.

> In the triad, with Alana and Dave as experienced teachers, I knew I wasn't alone. We all contributed to this project by conversing about how, what, why. I also explored teaching as a colleague and not just a learner. To sound off ideas and suggestions with them helped me feel more secure in what I was doing. (Marian's journal, Feb., 1992)

Action research does not promote an abstract analytical kind of interpretation of practice. Instead, it allows the practitioner to act on the interpretation in order to change practice. The alternating action and reflection components of the action research approach promote acts of interpretation that are linked to the practical situations in which interns are integrally involved.

The inquiry projects initiated by the various pairs of interns and cooperating teachers were action oriented. Specific situations of practice were modified through the plan, act, observe, and reflect cycles. In comparison, the weekly meetings did not have the action orientation characteristic of the action research projects. Since all of the projects were related to experimenting with innovative instructional approaches, these experiences became the content for the weekly meetings. At these meetings, the experiences of the participants became part of a larger interpretive activity — the struggle to understand pedagogy.

> During our whole group meetings with other coops and interns, it gave me the opportunity to talk about my experience with other educators and to talk to other interns and feel they were interested in what I was trying to accomplish. (Marian's journal, Feb., 1992)

For Marian, the action research project was intended to explore independent learning. Rather than being a hit and miss attempt which would reinforce existing practices, the action research approach provided a long term focus — a place to dwell. This place allowed the struggle to understand independent learning to develop.

> My independent learning was involvement in the "real-life" unfolding of a particular teaching strategy. I felt it was my responsibility as a teacher to encourage and help the students attempt and do the assignments without actually telling them exactly what to do. I had to give up some control in this area. Using an independent learning strategy in internship uncovered a tension for me, between knowing what my authority as an intern should be and how much responsibility I could have the students take for their own learning. I experienced the tension between being a disseminator of knowledge and a facilitator of learning. How much should I actually tell the students and how much should I let them discover on their own? Due to my position as an intern I felt more responsible for the students' learning than a more experienced teacher might. I felt the students' learning (or not learning) would be a reflection on my competence as a teacher. So it was hard not to help students more than what was decided in our planning with Dave and Alana. (Marian's journal, Feb., 1992)

Marian was drawn to the students by the need to understand them as a part of the struggle to understand pedagogy.

> As a teacher I felt sometimes that I wasn't doing my job because I have the tendency to try to help students rather than see them struggle being the disseminator of knowledge not the facilitator, you hear these words a lot as you go through the education program, however, you find out what they really mean when you are in a real teaching situation. I learned to back off from being the one to give

all the answers because I knew the students would learn to be more independent learners when they were able to experience a struggle and solve a particular problem on their own. I feel that if I would have only focused my internship on teaching techniques, it may have kept me from seeing my students' difficulties with this type of learning. This research brought me closer to them. it provided me with a broader look at the different needs and learning styles of my students. It helped my professional growth as a teacher. It made me look deep within myself as a teacher for ways to encourage and develop independent learning in my students. (Marian's journal, Feb., 1992)

Action research provides a structure in which plans for change can be made, action taken, observations recorded in a text, and reflection on the change carried out. Dwelling interpretively in the midst of pedagogical struggles means that no simple answer is expected to eradicate the struggle, but rather, through inquiry, the problem will be better understood, not as an abstract problem, but as a problem of practice — one that has been experienced.

What are the implications of the role of interpretation in learning to teach for the other members of the triad? A forum for interpretation needs to be part of the structure of internship. In this study this occurred in four places: the internship seminar, dyad conferences, triad conferences, and weekly meetings. However, relations of power need to be much less hierarchical than usually found in the internship. Engaging in interpretation requires giving equal consideration to multiple perspectives on practice, and providing the opportunity for participants to engage in an extended conversation required to bring out those perspectives that may have more merit than others.

The Possibility of Understanding Pedagogy

Is action research capable of fostering a deeper understanding of pedagogy in the internship? Does it orient interns and cooperating teachers toward students and their being and becoming rather than toward technical teaching techniques to be used on students?

Understandings about teaching and learning were manifested in the discussions in the form of tensions that were experienced in teaching. Concerns changed over the course of the weekly meetings. Final understandings did not emerge nor did these tentative understandings successively approach some idealized final truth about pedagogy. Pedagogical tensions were revealed to be complex fluid, appearing,

disappearing, and reappearing over the course of the meetings. They were revealed as possessing both interns and cooperating teachers.

The first issue concerning the ability of action research to improve understanding has to do with power. How is it possible to resolve whose understanding counts? How do power relations determine whose interpretations of practice are legitimized? Can action research really reduce hierarchy in order to allow different interpretations to be surfaced so understanding does develop?

In this study, action research served to downplay the hierarchy usually found in the internship for those participants who were drawn by a compelling question that they wanted to explore. The process it provided, enabled these pairs to focus on teaching practice rather than on the performance of the intern. However, cooperating teachers determined early in the internship that their interns were competent and therefore able to diverge from the usual way of doing things.

A second issue has to do with the strong focus on the technical aspects of teaching. The compelling questions which emerged, were generally related to the improvement of practice. They were of a technical nature dealing with "how to" rather than "why" questions. Some of the questions were as follows. How can instruction be made more meaningful to students? What effect does a token economy have on student behavior? How does independent learning improve student learning? How can a readers'/writers' approach to language be implemented in a high school classroom? What effect does independent learning have on student learning in a computer applications class?

The meaning component to these questions appeared to arise in the conversations that took place in the meetings and in lesson postconferences. A technical question pursued over time, it seems, inevitably leads to meaning type questions if an environment is provided in which these questions can be asked. Action research is capable of providing a space in which practical questions are explored. Reflection on practical questions can involve the technical and the interpretive.

The third issue is related to the critical aspect. Is action research able to enhance critical understanding? The tensions of teaching appear to be normative for teaching experience; cooperating teachers, interns, and faculty advisors are able to relate to them because they have experienced them. These tensions have a critical dimension. For example, an understanding that the institutional context affects the way students react to various progressive methods can lead to a more critical pedagogy. It can also lead to complacency and resignation to the system.

Action research is related to practical questions — questions arising from practice. As such, these questions have technical, interpretive and critical aspects. Because the action research process appears to provide a space for practical questions to arise, the three components will, in all likelihood, present themselves. It becomes the role of the faculty advisor to work toward exposing the interpretive and critical aspects.

Evaluation of the intern is another issue. As long as the evaluation privileges a technical orientation and is used to select students for teaching positions, it will serve as a constraint to the development of interns as thoughtful and tactful practitioners. An evaluation consistent with action research would be at least as concerned with the ability of interns to inquire into their practice in order to understand it better, as with their ability to control classrooms. It would somehow reflect how interns determine the kind of classroom management that promotes the being and becoming of pupils.

Although it may seem obvious, time is a crucial factor in interpretive work. In a sixteen week experience, if less time were devoted to amassing practice, more time could be allocated to interns meeting together to converse about teaching. Faculty advisors too, could use time more effectively by working with blocks of students and cooperating teachers rather than spending all of their time observing intern performance.

3. A Path of Possibility: Inscribing Conversation into the Internship

> We say that we "conduct" a conversation, but the more genuine a conversation is, the less its conduct lies within the will of either partner. Thus a genuine conversation is never the one that we wanted to conduct. Rather, it is generally more correct to say that we fall into conversation, or even that we become involved in it. The way one word follows another, with the conversation taking its own twists and reaching its own conclusion, may well be conducted in some way, but the partners conversing are far less the leaders than the led. No one knows in advance what will "come out" of a conversation. (Gadamer, 1989, p. 383)

Monitoring intern performance is the most common focus of supervision in the internship. Striving to maintain an objective stance, so called effective teaching competencies are prescribed for practice and measured to varying degrees in the evaluation process. Faithful to the basic goal of supervision, improving teaching, supervision in the spirit of this model appears as a remedial approach designed to remove deficiencies. As such, it focuses on the technical performance of the intern at the expense of promoting the interpretation of practice within a community of practitioners. The question which invites us is: Is action research capable of creating a space in which supervision promotes interpretation through reflection on practice as well as enhancing proficiency?

A number of action research projects evolved over the three semesters that constitute the study. In this third part of the chapter, one of those projects, involving an intern, her cooperating teacher, and myself as the faculty advisor, provides a standpoint from which to to examine the notion of supervision. In this turn toward one project, the possibility of action research serving as a heuristic for restructuring the practice of supervision in the internship is explored.

Appearances of Conversation in an Action Research Project

Several of the projects incorporated a kind of supervision that was conversational in nature. That is, in the Gadamerian sense, no final intention or end result was prescribed by the faculty advisor. Rather, the projects unfolded much like a conversation in which the final outcome could never be predicted.

Searching for a Thematic Concern: Early Reconnaissance

The thematic concern which emerged from the group at the week-long internship seminar was the democratization of the classroom and humanization of teaching. Under this umbrella, each of the pairs planned to identify and explore a specific teaching practice in order to bring about classroom change in the direction of this broadly defined goal.

At the seminar, interns had surfaced a number of teaching practices they wanted to explore but had not clearly defined a specific action research project to implement in the classroom. I intended to encourage them to take this next step during the first faculty advisor visit after the seminar. I believed that I had to be sensitive in helping them construct a project that would be meaningful to them rather than imposing one that interested me. One of the interns, Marian, had indicated at the seminar that she was interested in exploring independent learning as a possible means of giving students more choice in her classes. It was unclear to me before that first visit how this would unfold in practice and what the end result would be.

Two weeks after the internship seminar, during my first school visit to Marian, I observed her introducing an enrichment project assignment to twenty-four grade ten students in the computer applications class. This class is an introduction to word processing, databases, and spread sheets. One of the other computer science teachers had been discussing the use of enrichment projects in order to encourage students to apply computer knowledge and skills in an integrated way. Alana, the cooperating teacher, and Marian were interested in exploring the use of this approach with their students as well, because they believed that it could serve to involve them in independent learning. Students could achieve up to eighty percent of their course grade through the regular in-class work. The remaining twenty percent of the course could be obtained by completing three optional out-of-class projects. These projects required the application and integration of the regular course work.

While observing the lesson, I wrote: "Is it possible for me to get Marian to pose questions around the project?" (field notes, Sept. 25, 1991). It seemed that because the project consisted of three separate assignments, it could have real potential as an action research project. During the lesson postconference I asked her to write me a letter which would pose the questions she might have with respect to the enrichment project. I also asked Alana if she would do the same. Both complied with my request each listing a number of questions.

Marian made the following comment in her letter.

> This enrichment assignment was designed for students who have a natural ability and willingness to put more into their learning than that provided by the time limits of the class. This project would have to be worked on primarily in the students' spare time. It provides the student with a choice as to whether to attempt it or not. I guess the question I'm trying to answer is, "How can I motivate all students to try it?" (letter, Sept. 28, 1991)

She decided to increase motivation in the students by demonstrating the use of the graphics package, and also by arranging for them to "show their work outside the classroom." In the letter she claims that "this assignment is an excellent example of an independent learning project."

Alana responded with a letter listing eight different questions about the project. She too was concerned that not all the students would try the assignment.

> I am concerned that not enough students will attempt the assignment. I don't know what "enough" is but for this enrichment assignment I won't be completely satisfied unless ALL students give it a try. What I really want to see happen is that some (5?) students become so interested in their own agenda with this assignment that they tackle it with "passion" and end up with something that makes them very proud. (letter, Sept. 28, 1991)

She identified a number of practical issues such as students copying the work of others, the amount of out-of-school time assistance required, and parent concerns about the optional nature of the twenty percent. In spite of these practical issues she exhibited a keen interest in the project.

> I'm quite interested in the outcome of this experiment as I am contemplating how it could work in other classes. We do quite a bit of "application" work in business education courses and I'm sure more projects involving real-life applications could be developed. (letter, Sept. 28, 1991)

In response to each of their letters, I asked if they would analyse the results of the first assignment together to determine what changes might be incorporated into the design of the second assignment. I also indicated my interest in being a part of that session.

Cycle No. 1

The first of the three assignments constituting the project was given to the class during the last week of September. It involved constructing a two-page newsletter of their choice using the various features of word processing. The students were required to integrate scanned material into the text and to include an item from a graphics package.

Two weeks later after observing Marian's computer applications class, we talked about the first assignment that had just been handed in but not analysed. It was at this point that I realized the potential of this project as the focus of the internship. In my notes I wrote: "There is the possibility of three cycles of the action research process here. I need to track this" (field notes, Oct. 8, 1991).

I planned my next faculty advisor visit for the third week of October for the sole purpose of discussing the first assignment rather than observing the intern. The conference focused primarily on the results of the project. Marian and Alana expressed disappointment that only nine students out of twenty-four chose to do the enrichment assignment. Marian stated during this visit that:

> it was disappointing because of the background. All the ideas I had when I wrote the letter to you, Dave, and I had these ideas that I thought might prod them or give them a little bit of encouragement for more of them to try it, but like Alana said, maybe it just was that we did get a few extra that we might not have gotten if we hadn't tried those little things to encourage them. (conference, Oct. 22, 1991, p. 1)

Those extra "little things" referred to taking additional time to show the class how to use the scanner and the graphics package. None of the regular class assignments required the use of the scanner or the graphics package.

Marian and Alana together posed several questions concerning this first assignment. Marian wondered whether or not the students were given enough time for the work. She also brought up the issue of the availability of computers at home to complete the assignment. She had checked this with the students. Marian claimed that she "felt bad at first because this isn't fair" (p. 13). However, after being reminded by Alana that she had provided them with some class time, she concluded that it was fair. Even students without computers at home had been given sufficient access to the machines in the school both during and after class.

Our discussion soon switched to planning the second assignment to be given. It focused on databases. Students were required to generate some data through a questionnaire, construct a database, and then interpret the database. Because Marian wanted the students to integrate word processing skills with the database, she suggested that the students construct a questionnaire to be used in interviewing other students about issues of interest to them. According to Marian "they need to have choice in the theme" (p. 7). We discussed at length whether or not pairs would address the fairness problem. Marian thought that "they need to have a choice of whether they want to work in pairs or not" (p. 7). The idea of implementing some time lines was also considered as a way to get the students to organize their work on the project.

Cycle No. 2

The second assignment was handed out shortly after our session. It contained many of the ideas we discussed. The students were given the choice of working alone or in pairs. They were also given a wide choice of topics. Four separate deadlines were given. Finally, a detailed list of items to be handed in was included.

In early November the three of us met to discuss the progress of the second assignment. Marian voiced a concern that the good students "get the time on enrichment and the people who need it don't" (conference, Nov. 5, 1991, p. 6). This led to a discussion focusing on the purpose of the project. After going over a list of those who did the first assignment, Marian suggested that "seventy-five percent of the brighter kids did the enrichment" (p. 7). She attributed this to having computers at home. Alana clarified why these projects were being considered in the first place by the computer science department.

> The reason we went this route is that we were finding students were getting A's and just doing the minimum. Showing up. ... no homework is really assigned outside of class because they don't have computers to use ... as long as they're here everyday they can get everything done in class. ... we wanted to see everybody and to advertise it as something for everybody to try. (conference, Nov. 5, 1991, p. 7)

Some of the students decided to exercise the option of working in pairs. Both Marian and Alana considered this to be a positive development.

A very interesting discussion followed Marian's observation that although there were only ten boys in the class of twenty-four, eight of them handed in the first assignment, a fact overlooked in the analysis of the first assignment. Marian claimed that this situation "really makes me upset" (p. 11). This struck a chord with Alana who claimed: "I am the first female to teach computers [in this school]" (p. 12). We explored reasons why the female students failed to complete the assignments considering phenomena ranging from gender role models to the role of parents.

Both Alana and Marian were delighted with the results of the second assignment. During the discussion of their analysis of the assignment, they indicated that twenty-two of the twenty-four students chose to do it. Marian was pleased with the marks, which were between twenty and thirty out of thirty.

During a very brief visit to the pair during the last week of November, some of the early planning for the third assignment occurred. Assignment three was to be an integration of word processing, data bases and spreadsheets. The focus of this discussion was to find a project that would be meaningful to the students. Although many novel ideas were considered, the pair decided to use data from a hypothetical business to get students to store records in a data base, to keep track of the payroll information and inventory on a spreadsheet, and to generate a report on the word processor. This final assignment included a company profile, customer and vendor information, employee and inventory information, a list of transactions for one month, and a list of expectations for the completion of the assignment.

Cycle No. 3

During the first week of December the third assignment was presented to the class. The pair had decided the week before that they were not ready to present the last assignment because it was too complex. As Alana stated it:

> We want to make sure that there's enough detail given to them so that they know exactly what they're supposed to do, but at the same time enough choice so that they can bring in some of their own ideas. (conference, Dec. 4, 1991, p. 1)

The reception of the presentation by the students was marked by some frustration as evidenced by the following comments: "twenty marks for all that?" and "it's too messy, too complicated" (field notes, Dec. 9, 1991). Marian had worked on the assignment

ahead of time and was able to tell the students approximately how much time it would take them.

Marian's internship ended in December prior to the semester end in January. Although Marian was not able to follow the project through to completion, she was able to mark the final assignment with Alana. Ten students finished the third project. Two projects were superficially done while the other eight were very well done. Three of the eight admitted to copying various aspects of the assignment from one another, a concern that Alana had identified at the beginning of the project.

Before Marian's internship ended, she surveyed the students in the class about the enrichment project and analyzed the results. She wanted to know how students viewed the notion of enrichment projects. Her major finding was that the students did not like doing the projects outside of class time and thought that class time should have been provided.

Reflecting on the Meaning of Supervision in Action Research

As I return to reflect on the experience, I particularly notice that the inquiry process drew us together into a conversation about teaching. This development gradually changed my supervisory focus from the evaluation of intern performance, toward a collaborative exploration of a specific teaching practice that was compelling for each member of the triad. I am drawn to the notion of conversation as a compelling metaphor to portray intern supervision.

The three themes that follow develop the notion of supervision as a pedagogical conversation, a new possibility for the role of the faculty advisor in the internship.

Theme One: Inquiry as an Invitation to Conversation

What is conversation? In Dialogues, the French philosopher Gilles Deleuze (1987) suggests that it is "simply the outline of a becoming."

> The wasp and the orchid provide the example. The orchid seems to form a wasp image, but in fact there is a wasp-becoming of the orchid, an orchid-becoming of the wasp, a double capture since "what" each becomes changes no less than "that which" becomes. The wasp becomes part of the orchid's reproductive apparatus at the same time as the orchid becomes the sexual organ of the wasp. (p. 2)

One doesn't become the other. This "double capture" is between the two, "the wasp AND the orchid" (p. 7). A becoming is not an imitation or conformity to a model but rather movement forward, not in the direction of either of the two, but because it is something between the two, "flows in another direction" (p. 7). Something is produced in conversation which doesn't belong to either of the participants.

According to Deleuze, conversation follows a rhizomatic or weed metaphor rather than an arboreal or tree metaphor. Conversation as rhizome suggests that it is able to spread in an unpredictable manner with multiple origins and no predetermined form. The monologue of the expert, following the arborescent pattern, represents the correct idea, the one point of origin, the monolithic predetermined structure, the binary dualisms of the branches, and the fixed roots of certainty.

This section began with a quotation by Gadamer. He reminds us that we do not control a conversation but in fact are led by it; it is something we fall into. As such, "the partners conversing are far less the leaders than the led." In true conversation the outcome is not known in advance because of the twists that conversation takes. However, for a conversation to be "genuine," the conversation cannot be in the control of either partner. The point of this is that "conversation has a spirit of its own" (Gadamer, 1989, p. 383) and therefore is not conducted by the participants.

Conversation, according to Gadamer, is "a process of coming to an understanding" (p. 385). It is an act of interpretation which takes place in language. It involves sharing a common language so that one individual can come to know what the other says. It also involves a readiness in both partners to try "to recognize the full value of what is alien and opposed to them" (p. 387).

The subject matter of the internship, teaching practice, was brought into language through conversation. Coming to understand a specific aspect of that practice collaboratively was facilitated by sharing a common discourse about action research, and by finding a question that was mutually engaging. It also involved sharing the language of "independent learning" the specific subject matter for the ongoing conversation.

It is a taken-for-granted practice in internship to focus primarily on the performance of the intern. This preoccupation jeopardizes a democratic relationship in the triad by reinforcing hierarchical roles of power based on expert knowledge. "Investments and consequences are not equal" (Gore, 1991, p. 263). The action research project provided a framework in which the conversation could evolve. The topic of the conversation or focus of inquiry, facilitating independent learning through enrichment projects, was of interest to the cooperating teacher, intern, and faculty advisor. As

such, the focus for the partners in the conversation was the subject matter, teaching practice, not the performance of the intern as one of the partners in the conversation.

Initially in the internship, the conversation did not have a particular focus. The focus of inquiry seemed to, in Gadamer's terms, "come out" of the conversation about teaching that had begun at the internship seminar. Through the cycles of plan, act/observe, and reflect, we were drawn further along in the conversation never knowing what the outcome of this inquiry would be. The conversation was kept open by questions that seemed to lead to problem posing and the opening up of questions about practice, rather than problem solving and final answers. Marian experienced it this way.

> Dave brought up the question to me after we postconferenced about it ... he said, "How are you going to motivate all the students to try it?" And so it made me really think and I probably would never have thought of it. I would have just said, "Here it is. If you want to do it, do it. You don't have to. If you want a better mark in this class, you can do it." But it really made me think about how I could motivate all the students in the class and why should it only be for the better students? It should be for all. (meeting 2, Sept. 30, p. 16)

The conversation produced a topic for inquiry which came out of the space in and around the triad, in Deleuze's terms, the AND of the cooperating teacher AND the intern AND the faculty advisor. This space allowed for opportunities to collaboratively theorize about practice. Rather than equalizing or homogenizing the roles in the triad, it seems that it was precisely the differences in roles that allowed new understandings about independent learning to emerge. As such, the process of collaborative learning was one of constructing knowledge in community rather than acquiring knowledge in isolation.

Theme Two: Interpretive Inquiry as Pedagogic Conversation

Lather (1991b) employs a definition of pedagogy she attributes to Lusted "as addressing 'the transformation of consciousness that takes place in the intersection of three agencies — the teacher, the learner and the knowledge they together produce.'" She suggests that this definition is useful in that

> pedagogy refuses to instrumentalize these relations, diminish their interactivity or value over one another. It, furthermore, denies the teacher as neutral transmitter, the student as passive, and knowledge as immutable material to impart. Instead,

> the concept of pedagogy focuses attention on the conditions and means through which knowledge is produced. (p. 15)

This definition precludes notions of pedagogy as solely the ability to effectively employ teaching techniques. Instead, it suggests the democratic creation of meaning and understanding.

The affective nature of pedagogy is suggested by Aoki (1991a) in his definition.

> Pedagogy means, in the original Greek sense, a leading of children. Teaching is truly pedagogic, if the leading grows out of this care which inevitably is filled with the good of care. Teaching, then, is a tactful leading that knows and follows the pedagogic good in a caring situation. (p. 3)

Pedagogy pertains to the teacher as "being," not only as knowing and doing.

Jardine (1991b) claims that "interpretation is pedagogic at its heart" (p. 4). The pedagogic nature of interpretive action research is promoted by the dialogical relationship fostered by conversation. A technical approach to action research may very well promote the expert status of the researcher as she attempts to implement some preconceived and generalized notion of practice. In interpretive work, however, questions of practice arise from all of the participants. Concern for the intern's proficiency in the enactment of prescriptive teaching skills, gives way to the collaborative exploration of practice.

Interpretive work is also pedagogic because it involves "'the transformation of self-understanding" (p. 29). This is an entirely different notion than that implied by many definitions of pedagogy that stress the transmission of information. The pedagogic conversation allowed to erupt within the space provided by action research facilitates "communicative competence" (Rogers, Noblit, & Ferrell, 1990), "the recognition of the taken-for-granteds in teaching, a dereification of knowledge" (p. 182).

As the project progressed, Marian became more and more aware of student differences and the peculiar needs represented by each of them. She was curious when only a fraction of the assignments were handed in. She was also motivated to explore ways to identify reasons for the student results and ways to overcome the problems of the enrichment assignments. Her concerns were about student learning. A strong commitment to independent learning was maintained throughout the internship, and toward the end of internship she claims to have made progress in this area. "It's nice to see how they've progressed, actually. I can see that. They've

gotten used to being more independent learners in the total classroom, I think, most of them" (conference, Dec. 4, 1991, p. 4).

As the faculty advisor, I experienced the pedagogical relationship formed with the intern and the cooperating teacher as one of partnership rather than hierarchy based on expertise. I considered myself to be an inquirer along with them. My specific pedagogic role involved asking questions about practice in order to carry the conversation along. I encouraged them to ask questions. I prodded their interpretations of their practice. My pedagogical responsibility, it seemed to me at the time, was to open up space for the intern and cooperating teacher to question teaching practice rather than for me to "teach" pedagogical wisdom to them. Brad, one of the interns, made the following comment about my role as faculty advisor.

> I think you've been trying to get us to look at ourselves and to look a little bit deeper and see what more we can bring up out of ourselves every week, with our meetings and things like that. (interview, Nov. 12, 1991, p. 14)

According to Gore (1991), cooperating teachers often privilege personal relationships with student teachers over pedagogical ones in an effort to make the experience a pleasant one. Although Marian does make reference to the trusting relationship with Alana, she alludes frequently to the pedagogical relationship. Marian described the pedagogical responsibility she perceives her cooperating teacher to demonstrate.

> Alana's there a lot and I think she takes the responsibility of the coop really seriously and she knows, she believes she's supposed to be in there to take data on me almost every day and I will go through what I need to change, like if I need to change or do something different. I consider it team teaching in my computer apps class. She's always there. She's always there to help out and to watch and to take data for me. But she's kind of, you don't know she's there. I don't know she's there most of the time. I don't know if that's team teaching, but most of our classes are run that way since we started. More and more she's been leaving. She won't tell me. She'll just slip out and she'll be gone the whole while and so she is tapering off now. She was always there except when I started the first two classes, like the rotation grade 8's and 9's. She said, "Do you want me there on the first couple days or do you want me to stay away." And I said, "Stay away." And she did. (interview, Nov. 12, 1991, p. 11)

A compelling question such as the one which interested Alana and Marian, precipitated a conversation that included the faculty advisor. The question drew all of us into a relationship that was focused on practice. Although we contributed from

different perspectives, we participated in a common process of inquiring into teaching, a pedagogical activity.

Theme Three: Dwelling in the Expert/Conversationalist Tension: Problematizing Teaching

The term "supervision" vividly suggests the nature of the corresponding practice. "Super" conjures up images of hierarchy; the supervisor is above the supervised presumably in knowledge but also in status and position. Expertise resides in the person who is above, whose position is superior. Super-visors in education are in a privileged position to exert power through generalized expertise over teachers who possess the specific knowledge of their particular craft.

In the internship, a hierarchy commonly exists, which assumes the teacher as super-practitioner and the faculty advisor as super-theoretician. The intern as novice teacher assumes a sub-mission, a mission of compliance, consent and obedience. That compliance is realized often in a schizophrenic tension between imitating the practices of the cooperating teacher and implementing the often opposing theoretical prescriptions of the faculty advisor. Critical thinking about substantive issues is marginalized. The intern is a recipient of knowledge as opposed to a constructor of knowledge.

The root word, vision, is equally problematic. Levin (1990) explains that modernity is the "age of the hegemony of vision" (p. 89).

> We moderns have tended to see things as objects, thereby establishing our visual control over things. This relationship is one of opposition; subject and object are positioned opposite one another. (p. 88)

Vision, then, favors the will to master and dominate. The propensity to control the intern is always there during "observation."

In combination, "super-vision" may produce and legitimize approaches like the Hunter approach which "is hierarchical, judgmental, excessively proceduralised, measurement-oriented to the exclusion of all else, and it endorses individualistic relationships based on highly questionable claims to certainty" (Smyth, 1991, p. 329).

Is it possible for supervision to be reconceptualized within a framework of conversation in which the supervisor becomes a conversationalist? Will this "redescription" (Rorty, 1989) of the faculty advisors role in particular, move toward

that taken-for-granted goal of supervision, the improvement of instruction? Or might it allow some new goal to emerge such as a deepened understanding of teaching, leading toward a blending of the technical, interpretive, and the critical within the practical?

Conversation literally means "to dwell with." The faculty advisor as conversationalist is one who dwells with practitioners in their context. It implies a form of interaction that is dialogical and nonhierarchical. It suggests reciprocity rather than expert prescription. To converse implies listening as well as speaking. Not being an expert in Business Education or enrichment projects, required that I listened to the talk — the questions, the interpretations, and the plans. This listening was interpreted by Marian as support in helping her come to clearer understanding.

> Alana and I mentioned after our last meeting with you, that we both said how good you are at ... we'll say something and then you'll choose a theme out of there or you'll choose something that we were talking about, but didn't realize it. Like you're good at summarizing and pulling information out that you might just talk about, but it's not becoming clear. You're able to clear things up so much. (interview, Nov. 12, 1991, p. 16)

I experienced vulnerability as a faculty advisor for the first time in more than a decade of internship supervision. The initial contacts with cooperating teachers and interns were devoted to finding a topic of conversation — an inquiry project theme that we could all pursue. Not all of the pairs developed action research projects that would preoccupy them for the duration of the internship. Alana and Marian did. This permitted the interpretive action research process to unfold, which privileged conversation around the topic rather than around Marian's performance. As a forum for interpretive knowing (Carson, 1990a), interpretive action research works not to implement techniques but rather to generate understanding through dialogue grounded in experience. Ultimately action research as a "hermeneutics of practice" works to improve the quality of life of the participants by developing their abilities to hears others (Carson, in press).

Super-vision reconceptualized and practiced as conversation is a "pedagogic way of being" (Berman, Hultgren, Lee, Rivkin, & Roderick, 1991, p. 25) as opposed to a way of knowing and doing. The faculty advisor and the cooperating teacher cease to be identified solely by what they know or do, but by who they are.

In an exploration of the role of experience in the development of teachers' professional knowledge, Russell and Munby (1991) employ the idea of the "reframing of experience" (p. 166). They conceptualize reframing as a response "to puzzles

arising within their teaching actions and in the relationship between beliefs and actions" (p. 183). It allows for new meaning to develop and new actions to arise in practice.

The central task in the conversationalist role of faculty advisor in action research is to help interns and teachers problematize teaching — to enable them to reframe experience. This role involves a great deal of listening in order to find a compelling question of practice. Initiating a conversation about practice with Alana and Marian involved listening for a question. It was during a classroom visit that the question of independent learning surfaced. From this point in the internship, the conversation became a reframing of experience from the perspective of independent learning.

The Possibility of Supervision as Conversation

> Deconstruction is extremely good at showing how the dice are loaded, how the game is fixed, how the play has been arrested before it starts. Deconstruction aims to keep the play in play, to keep the play fair. If it is not fair and free, play is not play but a thinly disguised form of necessity. (Caputo, 1987, p. 197)

Lather (1991b) suggests that the postmodern approach of deconstruction "is to demonstrate how a text works against itself" (p 82). As I modestly apply this technique to this text, it moves me to ask the following questions about my interaction with Alana and Marian. Did I impose order and structure on the conversation or was I led by the conversation? Did I encourage multiple interpretations of practice or did I encourage singular explanations? Were there hierarchies at play that I failed to recognize? What has remained unspoken and repressed? Does the approach to internship presented here claim to be better or merely another alternative?

The tendency toward univocality is very apparent in the text. It is my voice that is heard; my interpretations speak. To check this tendency I have given my interpretation to both Marian and Alana. This has led to a further continuation of the conversation. The presentation of the intern's and cooperating teacher's papers along with mine at a conference, was an attempt to raise the individual voices of the triad as each of us reflected on the meaning of the experience. This movement toward multivocality appeared to break through some of the barriers of misunderstanding common to the triad by opening up a conversation that explored what it means to learn teaching together.

By choosing to feature this example of action research, others have been hidden. There were pairs that did not surface a question of practice to explore during the

internship. A conversation about a specific practice did not develop. Rather than blame this on the participants, I choose to let these projects serve as a reminder that action research is an alternative, not a final answer. As an alternative, a teacher educator is free to experiment with it to try to understand it, and to determine its usefulness for teacher education.

4. A Path of Participation: Pedagogical Relationships and Action Research

> "Participation" is a strange word. Its dialectic consists of the fact that participation is not taking parts, but in a way taking the whole. Everybody who participates in something does not take something away, so that others cannot have it. The opposite is true: by sharing, by our participating in the things in which we are participating, we enrich them; they do not become smaller, but larger. The whole life of tradition consists exactly in this enrichment so that life is our culture and our past: the whole inner store of our lives is always extended by participating. (Gadamer, 1988, p. 64)

The literature concerning the student teaching triad relationship, can be conveniently captured by an image of a game in which the faculty advisor and the cooperating teacher sit on the sidelines watching the intern's performance. This image could be compared to a spectator sport entirely focused on the single player rather than on the play of the game. The concept of the game is a useful one to look at the possibility action research holds for developing nonhierarchical relationships in the internship. Is action research capable of changing the focus from the player to the game? Is it capable of enticing the cooperating teacher and the faculty advisor into the game in order for it to be better understood by all of the participants? Can a less hierarchical relationship be established in the triad?

If the focus of the game continues to be on the intern, there is little hope that the internship will become the site for the professional development of the cooperating teacher and the faculty advisor. Furthermore, the nature of the relationship within the triad will continue to be hierarchical. The cooperating teacher role will dominate the relationship while the faculty advisor will continue to play a minor supporting role.

This fourth part of the study, like the third, is from the standpoint of the action research projects. It is intended to further an understanding of action research as a possibility to provide the place in which meaningful pedagogical relationships within the triad can develop. The relationships that are desired are those which accomplish the being and becoming of all members of the triad, not only the intern.

Appearances of Pedagogical Relationships in Action Research Projects

The following accounts were selected to show the possibility of a triad collaboratively exploring teaching practice. They are snapshots of two action research projects in which the triad engaged in inquiry.

Experiences of a Triad: Gerry, Todd and David

Gerry was a very experienced cooperating teacher who had worked with more than fifteen interns. He was also very familiar with the discourse of internship. Each year he participates as a leader at the internship seminars helping to prepare other cooperating teachers to work with interns.

Todd was required to repeat his internship which had been unsuccessful in the preceding semester. He was assigned to Gerry. He had very little confidence coming into the internship being suspicious of both Gerry and myself.

In the first month of the experience, Gerry was able to help him build confidence by focusing on effective planning, classroom management, and basic instruction. Todd was given regular positive feedback on the technical components of his teaching and progressed rapidly according to assessments done by both Gerry and myself.

During the first faculty advisor visit, I sensed that Todd was somewhat suspicious of my role. Based on the classroom observations, I was able to confirm that his technical skills were satisfactory. In the conversation following the lesson, I asked both Gerry and Todd if they would like to develop a classroom project which would demand collaboration as a pair. After some discussion around the ideas of action research, both tentatively agreed. We decided that I would check back later to see if they were able to identify a topic of inquiry.

Gerry and Todd notified me soon after the first visit that they were interested in an idea that Todd had heard about at a middle years conference — a token economy. This approach is a means to motivate students to improve school behavior by giving tokens which can be used by the students to acquire material rewards.

Gerry was willing to go along with the idea, but he was initially worried about the time it would take and whether it would benefit the classroom.

> My worry is that this will become too cumbersome requiring too much accounting and accountability by both students and teacher. ... What impact will it have on students and programs? ... I am curious to see how this works out and the effect it may have on the students' school habits. I hope that it does not become the focus of life at the school. (Gerry's journal, Feb. 28, 1992)

Before implementation, Todd researched the idea of a token economy in the classroom and spent some time preparing the students. Todd found that the students were initially very curious about the project. He detected some improvement in behavior after a short period of use.

> It was a relief to get this going; the students have been asking about the money for a couple of weeks now. If I do this again I will definitely hold off announcing it until a day or two before it starts. ... I have noticed a change for the better in a couple of areas; when we come in after recess and behavior in the halls when changing rooms. (Todd's journal, Feb. 28, 1992)

Gerry and Todd made several shifts in their plan to implement the token economy during the internship. Early in the internship Todd discovered that he was dwelling excessively on the negative aspect of the plan, giving fines.

> I noticed that Gerry never really dwelt too much on the negative things. He would overlook a lot of things that he could have fined for, and he never did that. Whereas I was passing out fines. (interview, April 15, 1992, p. 3)

He noticed that the students became angry when he fined them. In an attempt to change this, Todd "decided that fines would be kept to a minimum and the good behaviour, proper stuff, is going to get mentioned and noticed all the time" (p. 3). He claimed that this shift "worked out a lot better as far as keeping the anger down" (p. 3).

By the time of my second faculty advisor visit, students had become more and more used to the procedures of the token economy. Gerry and Todd were worried that leaders in the classroom were not responding as positively as they should have been. They decided together to target several of the leaders "making sure that they were an active part of the program" (interview, April 15, 1992, p. 4). This change was made "to keep people involved — to keep them going" (p. 4).

> The novelty is still quite strong in the minds of the students and they are looking for any chance to make a buck. I am very curious of how we will be able to sustain this effect. (Todd's journal, Feb. 28, 1992)

In reply to Todd's entry Gerry wrote the following in the journal they jointly shared.

> That is the question. Can we expect proper behavior and responsibility for reward? How do we change the system of extrinsic rewards to intrinsic? Students need to develop the idea that not everything important can be measured in material or monetary value. Presently the idea is fun and teaches them concepts of accounting, saving, and planning. I am certainly enjoying the project as are they. (Gerry's journal, Feb. 28, 1992)

Gerry problematized the reward program by raising the issue of intrinsic versus extrinsic rewards. He recognized though, that the program was having a remarkable effect on the students.

> This money economy is creating extreme and positive changes in the classroom. Students are very responsible in management areas and in their schoolwork. In fact, it is almost unbelievable. (Gerry's journal, Mar. 2, 1992)

This second faculty advisor visit late in February involved a classroom observation focusing on the use of the token economy in the classroom. A lengthy discussion took place in which we talked about the need for students to develop intrinsic motivation to improve their behavior at school. They both recognized the manipulative aspects of the token economy. Their postconference journal reflections suggest that their thinking about classroom practice was shifting from the technical part of the project to the interpretive and critical. I became a participant in the discussion which was focused more on both Gerry and Todd's experiences in the classroom than on Todd's technical performance.

My third and final visit in April, close to the end of the internship, involved participation in a conversation reviewing the project and completing the final evaluation. The cooperating teacher was responsible for assessing Todd's internship using the prescribed form. He did this by consulting with Todd and by coming to an agreement on each item. My role as a faculty advisor was to help them interpret the descriptors provided with the form. I was consulted by both Todd and Gerry but they together determined the final result.

Experiences of a Triad: Cal, Ryan, and David

At the beginning of the eight week practicum, Ryan and his cooperating teacher Cal agreed that Ryan would plan and teach a unit on Japan from the provincial grade seven social studies curriculum. He included a number of experiential learning activities in his unit plan to make the curriculum more meaningful, his action research goal.

I observed a lesson from this unit in the fourth week of the eight week practicum. It involved a simulation of three industrial production methods: assembly line, cottage industry, and Japanese corporation. Divided into three groups of ten, students engaged in the simulation involving the production of paper automobiles using the

particular production model assigned to that group. For example, in the assembly line model, one student sketched the outline of the car, the next added the wheels and so on. Cal, the teacher aide, and Ryan each worked with a group.

A number of students in Ryan's group appeared to experience high levels of frustration and soon reverted to playing by their own rules. Several were engaged in a conversation unrelated to the task. Throughout the activity Ryan acted as a foreman sending unsatisfactory work to the "junk pile" in an attempt to get the line as productive as possible. He used that role rather than a teacher classroom management role to encourage participation.

After class, Ryan initiated a conversation with the five students who had been disruptive during the lesson. I observed this as a low key discussion in which the students were asked to explain their reactions to the simulation. The students appeared to cooperate with Ryan explaining their frustration with the activity.

At the end of the day, Cal, Ryan, and I engaged in a postconference that quickly focused on the reaction of the disruptive students to the simulation and not on Ryan's performance as a teacher. We concluded that the simulation may have been too realistic for the students; they may have actually experienced the tedium of doing the same job over and over. We talked about the way students experience an activity concluding that it is possible to have more than cognitive involvement.

I suggested that the lesson was a good example of experiential learning. Cal and Ryan seemed interested so I drew the experiential cycle consisting of engaging in a planned experience, "debriefing" the experience, generalizing from it, and applying new learning to other situations. Ryan recognized that the students had experienced the role of an assembly line worker but that the lesson had not been "debriefed" to surface their feelings or learnings. With the crude drawing of the experiential cycle in front of us, we spontaneously planned the follow up lesson for the next day. That lesson structured a debriefing of the simulation; the feelings students had experienced were to be explored, and a grid was to be used to compare and contrast the three production methods.

After the second lesson, Ryan reflected in his journal on the activity and on the experiential learning diagram I had left with him. He drew an arrow from the part of the cycle labelled "generalizing" and wrote: "This was weak on day one but improved through the use of the grid and day two debrief" (Ryan's journal, Feb. 27, 1991). Cal's journal revealed what he had learned from the experience. "Watching someone else do a lot of group work has helped me to make some decisions about how I approach my own group work" (Cal's journal, Feb. 27, 1991). In my journal I wrote, "I enjoyed

the postconference today. It appeared to me to be a collaborative three way dialogue rather than an analysis of Ryan's performance" (David's journal, Feb. 28, 1991).

The triad decided early in this eight week practicum to shift the responsibility for the evaluation from the faculty advisor to the cooperating teacher in consultation with the student teacher. As the faculty advisor, I suggested that evaluation concerns be allayed early in the practicum so the triad would be able to focus more on the action research project.

Reflecting on the Meaning of Pedagogical Relationships

As a faculty advisor, I experienced both of these projects as a participant. They were interesting projects to be involved in and provided a focus for our conversations. Reconstructing them has helped to turn my thinking to pedagogical relationships in the internship. The three themes portray an action research oriented internship as a game in which the cooperating teacher and faculty advisor enter the play along with the intern. The faculty advisor plays an important pedagogical role ensuring the fairness of the play.

Theme One: The Pedagogical Nature of the Action Research Game

Gadamer (1977) uses the metaphor of game to portray nonhierarchical and dialogical relationships. He suggests that there is a certain arbitrariness associated with the game, which is a result of its back and forth movement. This aspect gives the game "a peculiar freedom and buoyancy that determines the consciousness of the player" (p. 53). It is Gadamer's view that the game "embraces even the subjectivity of the one who plays it" (p. 53). The game is not an act of subjectivity. To experience the game, players must yield to it, must relinquish their own will to it. There is a loss of self rather than increased self-understanding in the game that Gadamer calls a "self-forgetting."

Gerry used the metaphor of the game to describe his experience of internship. The action research project, according to him, created a "level playing field" (p. 4). He no longer directed the play from the sidelines but instead entered the game as a participant. His role changed from a coach, an expert who knows and directs the play, to a player who engages in the buoyancy and freedom of the game. Gerry used the game metaphor language on a number of occasions referring to "playing the same game on the same team" and illustrating the sharing of leadership by stating that "he

[Todd] was the quarterback for a while, and I was the quarterback for a while" (interview, April, 15, 1992, p. 20).

The action research project became a strong focal point for the internship. Because the project was not a preconceived idea of the cooperating teacher, he experienced a less hierarchical relationship with Todd. Gerry describes the relationship as a "partnership."

> I've had a number of interns, and it actually changed: it shifted my role as a co-operating teacher and probably Todd's role as an intern in that normal intern structure. I think it actually changed it a little bit because it levelled the playing field for the two of us. That's what I felt. Because we were both kind of learning together. It was a sink or swim situation. It's not the kind of thing where the coop who has all the experience in a certain area allows the intern to go ahead and do something. We both had to work through it together. And so it kind of brought us more to an equal partnership than any other activities that I've been through. (interview, Apr. 15, 1992, p. 5)

The action research project created a shared focus for the cooperating teacher and the intern.

> This was kind of a special project that affected both of us. It was his project: he initiated it, he set it up, but he needed the other teacher in the classroom to work at it. From that point of view, it became shared... (interview, Apr. 15, 1992, p. 21)

Gerry claimed that he "felt like a part of the process a lot more" (p. 18). Initially Todd was afraid that the project would not work unless his cooperating teacher was "in on it" (p. 21). He perceived Gerry as being somewhat skeptical initially about the project.

From the perspective of the cooperating teacher, the focus of the internship shifted from the intern and his performance, to a specific classroom practice, the implementation of a token economy. Gerry recognized that it was the inquiry project that enticed both him and his intern to explore teaching together. It required that they collaborate throughout the day so that their responses to the students would be consistent with their plans. Gerry did not sit on the sidelines; he got into the play. Todd was not an object but rather a partner.

In comparison to the many internships in which Gerry had been involved, this one structured by action research resulted in a much less hierarchical relationship between teacher and intern. Gerry claimed that the common focus on a teaching practice and its

effect on pupils allowed him to establish a relationship characterized by professional dialogue about the project. Todd came to be viewed more as a colleague than a student.

> From my point of view this token economy activity has had an effect on internship. Specifically it has had an impact in our cooperating teacher intern relationship. I believe that it has put us on a more equal level. Sharing the program as we did had that effect. This program implemented by the intern and new to the coop, set up a climate of partner planning, partner articulation, and partner evaluation. It did much to eliminate the master servant relationship that may develop in internship. Both partners share in the successes and failures of the program. (Gerry's journal, Mar. 31, 1992)

In claiming that he and Todd "became a real good working partner team," Gerry mentioned the process of problem solving (interview, Apr. 15, 1992, p. 18). The problem solving centered on the token economy as it unfolded in the classroom.

Decreasing the traditional hierarchy of the triad in the internship implies that the cooperating teacher and intern relationship becomes less expert to novice oriented. Gerry expressed the new orientation as follows.

> The other thing it did for me was that it kind of freed me in the sense that since we were on a more equal playing field, I didn't feel that I had to have the answers all the time because were both going into something different, "untried". And being the experienced one — in this situation I'm not the experienced one — we're both kind of together. So I didn't feel that I had to have an answer every time something arose. (interview, Apr. 15, 1992, p. 7)

Todd experienced the shift of the hierarchy to a more collegial relationship as "team teaching."

> Splitting up the class and going to another room — I don't think is team teaching. It's not my concept of it. "Team" is the wrong word to describe that. What we did with the token economy was team teaching. (interview, Apr. 15, 1992, p. 23)

His understanding of team teaching demanded a common focus of exploration.

In comparison to his previous unsuccessful attempt at internship, Todd viewed this one as very collegial. He attributed this in part to the action research project that took the focus off his performance. This allowed him to pursue practice, not as a lone player, but as part of a team. He felt less vulnerable about the outcome of the game — the effect of the token economy.

> Speaking from experience, there are certain barriers that are never taken down between intern and coop. It's not that you try to keep them up, but instead it may be an attempt to keep the relationship professional. This is a problem that was part of my first internship that was not a factor with Gerry. I think this common shared project broke down those barriers that I had kept up last semester. The token economy crumbled those barriers and pushed us on the way to what I hope to be a lasting friendship. (journal, Apr. 2, 1992)

Action research appeared to highlight the game the learning process as it is experienced by the participants, not just the performance of the intern. Gerry indicated that supervisory conferences, which tended to focus on intern performance, began to evolve into conversations about the project and the transformation of the students in the classroom. Gerry's involvement in the project, along with his intern's experiences, became a part of the ongoing discussions about teaching. Todd wrote the following in his journal.

> Sharing the successes and failures on an equal level made for easy conference openers and created an informal air or atmosphere which I am more comfortable with and in which I can work better. ... This joint venture has helped our relationship grow much quicker, with a stronger sense of trust than my previous experience. In terms of my personal growth, this semester was like the difference of trying to paddle with the stream's current rather than against it. (journal, Apr. 2, 1992)

> Todd seemed to become quickly oriented toward the students in the classroom.

> As the program progressed, Todd seemed to find himself and feel more comfortable in his situation. His confidence in himself and his work increased. The activity drew him closer to his students. Clearly this was a maturing event for Todd in his internship. He grew from teaching for me or himself to teaching for students. (Gerry's journal, Mar. 31, 1992)

Gerry attributed this orientation to the pupils, in part, to the action research project.

Gerry, Todd and I reflected on the project after the internship ended. Much of the conversation centered on the positive effects of the project on students. Gerry emphasizes several of these.

> The life skills, the saving, the accounting, the organizational skills, the responsibility of not leaving your money on your desk is really coming through for them. I don't have the doubts ... I guess the point I'm trying to make is that I don't have the doubt's today that I had six weeks ago. (interview, Apr. 15, 1992, p. 12)

What is the pedagogical nature of the action research game? Action research has no predictable outcome. Each cooperating teacher and intern may choose an entirely different focus which is appropriate to their classroom. The more compelling the topic, the greater the chance that the pair will work together over a period of time to pursue it. It is impossible to predict the end of the action research pathway. Action research appears to provide a structure within which the path unfolds, a path that has no determined route. The structure demands a problem of practice rather than the performance of a participant as its focus. Although it can be used by an individual, it appears that it is capable of promoting pedagogical relationships within the student teaching triad which are characterized by dialogue and collaborative inquiry.

Pedagogy, within the action research game, is more concerned with the focus of the game than with the performance of a specific player. The game requires the active participation of all players in order to achieve the goal of the game, improved understanding of practice. By participating together, the knowledge and skills of all of the players are enhanced. Pedagogy is more a matter of enhancing the being and becoming of each member of the triad than ensuring the efficient transfer of knowledge and skills from the cooperating teacher and faculty advisor to the intern.

Theme Two: Shifting the Focus from Intern Performance to Collaborative Inquiry

Quoting Ricoeur, Jardine (1988) suggests that "'it is in the participation of players in a game that we find the first experience of belonging'" (p. 32). The player is defined by the game. This "giving oneself over" involves a risk

> that who we understand ourselves to be might be irrevocably changed, that the familiar ground that we took as our standpoint, our place from which we entered into play, might be one that is unquestionably our own. (p. 33)

The action research game provided a shift in focus from the teaching performance of the intern to the collaborative exploration of the play of teaching. This shift in focus had repercussions for the intern's sense of "belonging" in the internship.

Before the pair had implemented the token economy, they were regularly employing the Professional Development Process. Todd selected various targets, or teaching behaviors, and Gerry provided him with feedback using a predetermined data collection instrument. The targets selected tended to be basic teaching competencies.

With the advent of the project they also began to change. First, the targets became much more complex and related to the project. Second, the targets were not selected by the intern but by both the cooperating teacher and the intern. The focus shifted from the performance of the intern to a specific teaching practice that both were using — the token economy. Gerry expressed it as follows.

> I never expected that — here all of a sudden our shift in target selection or even to have a shift in target selection because a lot of things we were targeting and working on kind of went away because of the token economy. (interview, Apr. 15, 1992, p. 6)

Todd expressed this shift as he experienced it.

> Yes. Like the co-operating teacher no longer looking at intern, but co-operating teacher and intern looking at teaching. There seemed to be a shift in focus. (p. 6)

It appears as though the shift was one that was less concerned with the performance evaluation of the intern than it was with understanding teaching through a dialogical process.

> I think we were able to focus more on the understanding of teaching rather than the performance because of this program, because performance improved. I think we were able to spend more time talking about teaching and getting some kind of dialogue going just through this token economy project. That certainly had an effect. (interview, Apr. 15, 1992, p. 14)

For Todd, the shift from intern performance to collaborative inquiry into teaching was a sharp contrast to his first unsuccessful internship.

> I've had the advantage of comparing it to last time where I had a tough class and [it felt like] I was spinning my wheels — I was stuck in the mud somewhere and there was no forward progress. And it was because of management trouble that I was having. And this made everything different. There was always that barrier there — I guess the professionalism that you have with yourself and a teacher — it's kind of hard to explain, but I think you know what I mean. A kind of "This is the teacher and this is the intern." Maybe not the mentor kind of roles, but the roles are very distinct. And with Gerry and I, that made it more equal — something that we worked on together. Last semester it was, "You do your thing and then just set me up with a data collection tool, and I'll do my thing." Whereas, now it was something we had and talked about every day — we worked on it together — we tried to be consistent with each other's rewards. (interview, April 15, 1992, p. 6)

In that first internship he had experienced setting goals related to the evaluation form that had been difficult to reach. He gave an example of this type of goal.

> Well, one of the goals was to be rated "very good" in about at least three-quarters of the categories of the I.P.P. Hopefully, some of the rest would be outstanding as well. Each time we came to an evaluation, these things kept coming up, "Look there's no improvement here; look there's nothing here; etc." Then my advisor would come out and he would talk to the coop for a while, then he'd talk with me, and the same things would start coming out again. "Look, if you don't get your butt in gear because you're not getting to this point, you're not getting to that point." What that ended up doing, for me anyway, was build up a lot of frustration. And I think that's part of the reason why I felt like my wheels were spinning. (interview, Apr. 15, 1992, p. 13)

He claimed that the focus on performance goals, which was driven by the evaluation form, kept him from focusing on the students.

> It kept my focus away from students and actual teaching. It set my focus on doing these sorts of things instead of teaching ... getting the children learning something. (interview, Apr. 15, 1992, p. 16)

In this internship they were much more comfortable with the process of evaluation since it was less focused on the performance aspect.

> From my side it appeared that the "Intern Evaluation" by the coop seemed less of a threat. As already mentioned there was this feeling of the two of us sharing success and failure. (Gerry's journal, Mar. 31, 1992)

A focus on the intern's performance of teaching skills can quickly revert to a very technical approach to the internship. The process becomes means oriented and takes the prescribed skills for granted. The moral aspect, which is more concerned with ends or purposes, may in fact be neglected. By shifting the focus to the project, Gerry and Todd were confronted with questions of rightness of the token economy approach. Is it right to reward pupils extrinsically? Gerry offered his opinion.

> I think we talked about that a lot. Is this the way to go? Do we have to have a system of rewards in order to get kids to respond _ to show responsibility _ to basically do what is expected of them. I know, being a father, the same question is in my home. Can I ask my son to carry the garbage out without giving him some kind of a reward. And the answer is absolutely "yes". That's expected. It's part of their responsibility — their development. So Todd and I and even a couple of other teachers really wrestled with that question when we brought this in. Is this the way we should be going? I had a lot of doubts. I mean it's okay to do for a

> little while, but you don't want the students to have the idea that nothing is important unless there is a reward. But I'll tell you, there were a number of other things that happened in this besides just the classroom environment. These kids are learning some life skills through this. Like accounting, money management. The whole idea of saving ... So, I think it's worth it and I think it's okay to do this. (interview, April, 15, 1992, p. 11)

Action research seems to be capable of shifting the focus of the game from the performance of the individual players to the play itself. It is able to accomplish this by providing a common focus for inquiry as opposed to concentrating on intern performance. Todd appears to belong to the internship game along with the intern.

Theme Three: Ensuring Fair Play: Pedagogically Responsible Supervision

Reflecting on the internship, Gerry makes the following observation about action research projects as a part of internship.

> I think that if some kind of a project — I'm not saying it has to be this one — it can 't come at the beginning; you still have to go through some of the steps of internship. (interview, Apr. 15, 1992, p. 18)

Gerry seems to imply that the performance aspects should be present at the beginning of the internship; interns should be technically competent. The cooperating teacher and the faculty advisor assigned to assist the intern have a responsibility to ensure that the novice has an adequate grasp of the technical skills and strategies of teaching.

As the faculty advisor, I was interested in seeing Todd perform in the classroom. After watching him, I decided that he was performing adequately. Based on experience with several action research projects, I decided that I would suggest this approach to the pair.

Pedagogy, according to van Manen (1991) "describes all those affairs where adults are living with children for the sake of those children's well-being, growth, maturity, and development" (p. 28). Although the term androgogy has been coined to describe the teaching of adults, I continue to use the term pedagogy to discuss the special relationship found among cooperating teachers, their interns and faculty advisors. This relationship is concerned with the formation of the intern's identity as a teacher as it unfolds under the care of an experienced teacher and faculty advisor.

Faculty advisors play a new role in action research projects which involves moving the participants toward a mutually designed research project that they choose, and which is not imposed by the faculty advisor. An important part of this process involves recognizing when the cooperating teacher has determined that the intern is ready for this type of inquiry. Another critical part of the process involves discovering a common interest that both find compelling. Finally, the faculty advisor must find a place to enter the inquiry together with the cooperating teacher and the intern.

The role of the faculty advisor becomes much like the referee in the game whose purpose is to ensure fair play. In the project with Gerry and Todd it was important to see that the focus was of mutual interest and that the experienced cooperating teacher's voice did not dominate.

Ensuring fair play involves monitoring the actions of oneself as a faculty advisor as well. Ryan's lesson "looked" like a management problem. Because I had "listened" to Ryan's earlier planning, I was able to understand that the issue was the implementation of a teaching strategy. The ensuing conversation about the experience was more meaningful to Ryan because it focused on his concern.

The evaluation of an intern or student teacher is a common institutional requirement in field programs. The role of the faculty advisor as referee of fair play is particularly crucial at this stage. Evaluation, in the eight week practicum in which Cal and Ryan were involved, was supposed to take the form of separate evaluations by both the cooperating teacher and the faculty advisor. Early in the practicum I suggested to Ryan and Cal that we establish a more collaborative evaluation involving one form with all three involved in order to establish a more collaborative working relationship. I also suggested that we tentatively complete the evaluation at the midpoint of the practicum so that we could concentrate on professional growth.

> Cal reflected in his journal on the changes to which both he and Ryan agreed. I don't know if he [Ryan] felt comfortable suggesting a significantly different model for his evaluation. I was left with the impression that he was genuinely in agreement with the process. ... When Dave suggested that we get the evaluation over with at the half way point and focus on growth there were many concerns — many people in the class who have experience with student teachers felt they wouldn't want to give up on the student teacher — that without evaluation to motivate — the student teacher would begin to slack off. I only have experience with the student teachers at our school — but it appears that these people are much more motivated by their desire to become good teachers than they are by evaluation — they are certainly concerned about evaluation but I don't think it is their major motivator. (Cal's journal, Mar. 23, 1991)

Cal was an experienced cooperating teacher who was willing to reflect on both his practices as a teacher and as a cooperating teacher. He made specific moves to reduce the student teacher's perception of him as an evaluator.

> I feel that I am still somewhat defined as an evaluator. Ryan and I have an easy rapport but I sense a bit of uncomfortableness on the part of Ryan when we discuss his teaching. I think what we must do is have Ryan observe me and give me feedback so that its not always him being observed. (Cal's journal, Feb. 19, 1991)

Shortly after, Ryan observed a lesson in which Cal attempted to use group work.

Cal ensured fair play by exposing his own teaching to observation and analysis. However, rather than functioning as an objective referee, he counted himself as a player. The experience as a cooperating teacher was considered to be professional learning.

> Observing another person teach acts as a catalyst for reflecting on my own teaching — while observing Ryan many ideas about my own teaching arise. ... I also am able to watch students I'm familiar with from a different perspective. (Cal's journal, Feb. 11, 1991)

> Another major area that I want to work on is having students doing instead of listening — focusing on my own classes and observing Ryan teach I realize how ineffective "chalk and talk" is. (Cal's journal, Feb. 19, 1991)

In any new game, the participants need to learn about the rules and need to experience how the game is played. Faculty advisors committed to the action research approach need to expose participants to the ideas of action research so that they are able to decide on their involvement. The role of faculty advisor becomes one of monitoring the play to ensure that it is fair rather than solely monitoring the performance of one of the players.

The Possibility of Improving Pedagogical Relationships

The symbol of the triangle is used by Jennifer Gore (1991) to portray the student teaching triad. She suggests that the symbol is not an equilateral triangle for a "triad is made up of different parts, parts which are not the same." Her point is that "the triad gets its strength from the difference of its components."

> If a triangle was to be used to represent the student teaching triad, it would almost always have sides of different lengths and these would vary at different "moments" of the experience. (p. 268)

Perhaps concern for the triadic relationship has focused too much in the past on equality in relationships, making the triangle equilateral, rather than establishing relationships where the different strengths work toward a common goal. Action research appears to be capable of creating a space in the internship in which participants work toward a common goal. It creates a space in which the faculty advisors role becomes facilitative and supportive. Each of the participants are given room to uniquely participate in the game working toward the common goal.

Does this claim overlook the strong power relationships which exist in the triad? Does the faculty advisor really break through the powerful influence of the cooperating teacher? A shift from intern performance to a common focus for inquiry is certainly a giant step toward democratizing the triad. However, Gore's image of a triad recognizes that the relations of power in field experience are firmly entrenched by the institutional nature of teacher education. A model of a triangle with unequal sides suggests that the relationship involves a dwelling in the midst of unequal power relations. Rather than a struggle to become "equal," dwelling in the midst of unequal power relations entails constructing opportunities for each member of the triad to contribute to the situation. Action research may be less capable of reducing the hierarchy of the triad than it is of providing a place where the contributions of each member can be realized by providing a common focus for inquiry.

Although I worked along with Cal and Ryan as the faculty advisor, this did not eradicate the differences among the participants. Cal was the experienced practitioner, Ryan the inexperienced student teacher, and I was an experienced faculty advisor. However, the equal level of engagement in the same game made this experience unique. The mutual interest in using group work at the middle years level provided a focus for the triad. The absence of an expert on group work engaged each member of the triad in the conversation. Ryan brought strong beliefs about the use of group work to create a democratic classroom. Cal brought a strong practical background to the experience. I brought a theoretical background on cooperative learning. Together we focused on exploring the use of group work in this classroom.

Cooperating teachers are particularly at risk in the action research game. They are required by it to relinquish the role of expert in an exploration in which the outcome is unknown. It is the taking on of a new role, player, rather than coach. Their own

practices become the focus of inquiry. They are exposed to a whole world of meaning that takes them away from the security of a familiar standpoint.

Action research cannot create the kind of relationships that are portrayed in the accounts in this section. It can only provide the space where these relationships can be practiced and considered legitimate by those willing to risk.

5. A Path of Becoming: The Struggle to Implement Change

> A hermeneutics of practice tries to attend most carefully to interpreting the way we are with our colleagues and students in schools. It does not neglect the desire to make specific improvements, but it tempers this with the realization that, because of our ingrained habits of prescription and totalization, we will easily be convinced to impose these improvements willy-nilly on everyone. (Carson, in press)

One of the systemic problems for the field experiences is that of the overpowering socialization of the intern to existing teaching practices. Immersed in the world of practice, the student teacher is faced with the immediate task of performing competently within the prevailing school structures. This enormous task privileges technical concerns while marginalizing the need to understand teaching practice in order to bring about change.

This fifth part of the study provides a standpoint from which to focus on the problem of implementing a specific progressive teaching approach by a cooperating teacher and an intern. This standpoint is oriented toward this question. Is action research capable of creating a space where the intern and the cooperating teacher can together implement new teaching practices?

Appearances of Changing Teaching Practices in an Action Research Project

From the beginning of the internship, the focus of the triad was on the readers' response and writers' workshop approaches to the teaching of English, not on Tina's performance as an intern. The conversations between the cooperating teacher and intern, and also with the faculty advisor, focused on the implementation of these approaches in a grade eleven English course.

Searching for a Thematic Concern: Early Reconnaissance

For at least a year prior to the internship, Richard had reflected on his classroom practice and had identified an area with which he was not content. Reflection for him was an attunement to the needs of his students and a search for alternative ways to teach.

> I started off last year with a grade XI class and I sort of fell into this. I was looking at my students' writing and seeing little growth over the period of the

> semester and I found that they were generally uninterested in writing and rather afraid of it. The most frightening thing that I saw in their writing was they didn't seem to really feel that they were communicating. Writing wasn't really a vehicle for communication. It was, I guess, an exercise, and a rather mindless exercise. They might discuss something, but had they been asked to write about that very thing, their writing would change their argument, well, it wasn't an argument, their writing was at times, with some students, unintelligible and you could tell that they weren't really communicating an idea because they were capable of communicating an idea, but they weren't doing it in their writing. So that kind of scared me and I was looking for different ideas and I stumbled upon an article in a journal. When I got the book and I incorporated this program based a lot on what she's done, but I've certainly had to make changes because I found certain pitfalls where my students are concerned, anyway. (symposium, Dec. 7, p. 2)

Richard had read about the writing process and as a result was motivated to attend a summer institute, the Provincial Writers' Project, to further familiarize himself with the process. By the time the intern arrived the first day of the semester, Richard was committed to experimenting with the process in his classroom.

> I was always concerned about writing, but I approached writing from the perspective of finding a writing assignment that will engage the student, that's creative. And what I thought after some of my reading and some thinking about this was — I always thought that the idea was to find the creative assignment and so some of my reading and thinking led me to the conclusion that I wasn't necessarily stimulating the creativity of my students. What I was doing was affirming my own creativity ... So, what I thought is, give the students time to develop their own ideas and to start their own projects and things like that. (interview, Nov. 28, p. 2)

Tina was placed with Richard for her internship because of her commitment to the approaches that Richard wanted to explore. As a faculty advisor I was certain that their project would focus on the implementation of the readers' and writers' workshops in the teaching of English.

At the week-long internship seminar, Richard and Tina along with the other three pairs of cooperating teachers and interns, identified a thematic concern to guide the internship. This concern was the democratization of the classroom. Each pair envisaged different ways that this concern might be addressed in their classroom. For Richard and Tina, there appeared to be early consensus that a workshop process approach to writing might facilitate better writing skills, and more choice for the pupils. Both were familiar with the claims of this approach for the teaching of the language arts and were both committed to experimenting with it.

Looking back on the project, Richard used the metaphor of "voyageur" to capture the experience.

> I can see it as a path hopefully that's going to lead somewhere and this path or this road has many divergent pathways and what I've done is, it's kind of to use another analogy or another metaphor — kind of like being a voyageur or a fur trader or something and you're trying to get to Lake Winnipeg from Montreal and you know that you can get there, but you don't exactly know how you're going to get there. So you take a lot of different rivers that turn out into muddy little dead end marshes and then you've got to paddle back and try to get on the right one again and that's what I've been doing. (interview, Nov. 28, p. 1)

Although like a journey, there appear to be a series of moves that allow us to track the pathway of this project.

Cycle No.1

> I scrapped my binders that broke up the course into different units, assignments and exams. ... I broke up the course into reading workshops and writing workshops. And on writing workshop days, I said the students had to do a number of things. They had to go through this process of coming up with ideas or drafting their ideas, revising the ideas, editing, of seeking advice from their peers and from their teacher, and completing pieces of writing. And I said my requests are these: that you write across the genres. In other words, you write in different forms. And my other request is that you get a piece of writing done. That you go through this process. It should take you approximately two weeks per piece. However, that's not written in stone because maybe one of you wants to write a huge essay or another wants to write a novel or someone's writing a poem that doesn't take quite so long. So that's another problem with the deadline, you see. It really is so artificial. Like a student should write, complete a piece of work and then go on to something else. The idea of the classroom being a place, a workshop, a place where you go to do these things, just as a person will go to a pottery workshop, finish one work of pottery and you wouldn't sit and wait until the deadline for that pottery, that piece of pottery, before you start another one. So that's the way writing, I thought the writing workshop would be. (interview, Nov. 28, p. 1)

Upon completing a piece of writing consisting of several drafts, the student was to put it into the "teacher edit box." As these were handed in, the teacher would read each piece and respond to the writing. As soon as possible, the teacher would meet with the student during class time for a "conference."

In terms of the forms of writing required, Richard and Tina had decided together to demand one literary essay in the first part of the semester, and one research paper in

the second part of the semester. In addition they expected "now and then a lot of open writing."

Cycle No. 2

Richard and Tina soon realized that few students ever reached the completion stage with a piece of writing. The students would start a story but abandon it when they ran out of ideas. Many of them would not get beyond the first draft. Tina explained how she experienced this.

> They picked up on the vocabulary of the writing workshop just like that and that's what they'd tell you, "Oh I'm on my second piece and second draft." Meanwhile some of these students were doing absolutely nothing. (interview, Nov. 28, p. 2)

Richard and Tina decided that some way of monitoring the writing process had to be implemented.

> I recognized that I had to monitor performance, or, productivity to some extent. ... I recognized from the beginning that there had to be some way of monitoring what students were doing in order to intercept possible problems other than a person just not wanting to do it. (interview, Nov. 28, p. 2)

Tina explained the idea of the "status check" to monitor student progress.

> At the beginning of a two-week period we'll do what we call a "status check" — the writer states the title of the piece they're currently working on. At the end of the two weeks, anyone not completing a piece of writing will be dealt with individually. That way, we are still allowing for some degree of individual differences, but the pressure is still to write. (letter, Oct. 20, 1991)

The move to the status check was not the final solution for Richard and Tina. Richard explained that attempting to follow the process in three classes became very difficult because "if you started with attendance, then a status check, then a mini-lesson, the students didn't have enough time to write. I found it took far too long" (interview, Nov. 28, p. 3).

Cycle No. 3

Richard was alarmed that at the midpoint in the semester only two or three students had met the expectations of the class. Richard realized that the students were not accomplishing much.

> And many students had done absolutely nothing and hadn't really even attempted to do anything. So, that's when I decided that I would have to do something else. I would have to monitor somehow what they were doing. And so I came up with the idea of the conference, the deadlines and the conference, once every two weeks. (interview, Nov. 28, p. 4)

Richard resorted to specific deadlines and a scheduled conference to address the problem of low writing productivity. He was convinced that he had to resort to more structure in order to get the students to write. Although he believed students needed to choose various writing forms, he thought structure had to be imposed on the students.

> We offer a creative writing class here and if a student wants to explore that opportunity from now on in grade 11 he or she will be able to do that and perhaps will try and get it in one or two other grades. I think that we should allow opportunity for students to do open sort of pieces of writing, decide what they want to write about, but next semester I'm going to impose the forms on the students. (interview, Nov. 28, p. 4)

Late in the semester Richard began to talk about changes for the next semester.

> Right from the start I'm going to say the expectation of the course is that you submit eight pieces of writing that will be graded not on the product only, but the process — the evaluation will stay the same. The process will still be marked. Their ability to come up with ideas, their draft, their revised edit, those things and that's still hard to get the students to recognize, too. But I've decided that's how they'll be marked, but they will have to write four pieces of writing, different forms and then they will have four open pieces. So they can either do another one of the same or they can try a short story and there'll be ample opportunity for different types of things. (interview, Nov. 28, p. 4)

Just before the semester ended, Richard, Tina, and another intern and his cooperating teacher, met with a university instructor in English methods and myself. The purpose of the symposium was to share experiences in the implementation of the workshop approaches in teaching English. The other pair, Gary and his intern Peter,

had employed the same approach to senior language arts as Richard and Tina, but in a rural school setting. Peter and Tina were both English majors and had taken the same curriculum and instruction classes.

Reflecting on Implementation

The problem of implementing new approaches in teaching in different contexts has occupied the time and effort of numerous educational researchers. Often implementation is treated as a technical task — a technical problem. More recently the role of context has been found to play an important role in the implementation of new ideas.

The three themes developed here capture the struggle to develop the readers'/writers' workshop approach in the teaching of English. They portray action research as place in which the struggle the teacher experiences can be shared with the intern. In the process, both learn to live with the struggle of teaching.

Theme One: Collaboration: Sharing the Struggle

According to Jardine (in press), "technical-scientific discourse offers itself up as a remedy to the difficulties of life" (p. 191). The difficulties of life are seen as problems to be solved and controlled through technology.

> Life dwells in an original difficulty, an original ambiguity that cannot be mastered but only lived with well, the pursuit of such mastery can only lead to immobility or exhaustion, and it certainly doesn't lead to understanding human life-as-lived in a deep way. (p. 202)

In education, a scientific approach has formed the normative discourse promising to make teaching easier, controlled, and more predictable. The effective teaching approach is a attempt to "depathologize" teaching (Jardine, 1991a). It considers the "dis-ease" of teaching to be pathological and in need of a technical fix. Technical methods tend not to be oriented toward helping teachers understand the dis-ease so that it can be better lived with, but rather are aimed at eradicating it.

Richard and Tina's project is best characterized by the notion of "struggle." They both experienced constant frustration in their attempt to implement the readers'/writers' workshop approach. Considerable dis-ease was encountered by them, which they specifically attributed to a lack of student responsibility to monitor

their own work, and in their struggle as teachers to "decentre" themselves in a student centered approach.

As the internship unfolded, Tina found the exploration of the readers'/writers' workshop approach to be the focal point of her thoughts and activities.

> I think it's definitely a focus and it's something that focuses the intern/coop relationship, too, because we both care about it a lot and we think along the same lines about it basically. ... It's the one thing that we've really talked about a lot and shared ideas and how the students are handling it. (interview, Nov. 28, p. 5)

Working with someone of a similar philosophy and commitment functioned as an invitation for Tina and Richard to explore teaching together.

A general resistance from students to the readers'/writers' workshop was at the heart of the struggle that Richard and Tina faced. This was manifested in a lack of production in the students' writing. After completing a more traditional unit of work, the students asked what they were going to do next. Tina informed them that they would return to the writers' workshop format. The students responded by voicing their disinterest in the process. Tina found this reaction difficult to understand.

> They still don't see the benefits and that scares me. I don't like to be a prescriptive kind of teacher, but I'm wondering how do I find a balance, or how do I get them to see that I'm giving them freedom, but they don't want it. Know what I mean? They want to be told what to write, when to write and how to write. (symposium, Dec. 17, p. 25)

Both Richard and Tina faced a second struggle in taking on the new role of the teacher as a facilitator of learning. For Richard this was a deep struggle that was not really resolved in the internship. At the symposium Richard talked about the tension he experienced during the internship.

> Here's the question I'm grappling with. How much should I diminish my role? I think that I can still play a very positive role in guiding students to see things that are important and significant, and I think powerful in the literature that they're reading. (symposium, Dec. 17, p. 9)

In this internship, Tina was invited to participate in the struggle of knowing what it means to be a teacher. Engaging in the project exposed her to the same struggle that Richard faced. The struggle was intensified because neither the cooperating teacher nor the intern had the answers concerning the use of the new approach in the

classroom and how they could motivate the students to write. Unlike many curriculum initiatives, the readers'/writers' approach did not consist of prescriptive techniques. It was more like coming to understand a new philosophy and then developing ways of teaching according to that philosophy.

This project raises an important issue for teacher education. What does it mean to collaborate? Collaboration for Richard and Tina meant an engagement in a mutual struggle to inquire into the use of the readers'/writers' workshop. The hierarchical structure of internship was diminished by the fact that the approach was new territory for both of them. Both in terms of understanding this approach and in terms of classroom practice, Richard and Tina were at the same level of expertise.

The traditional horizon of teacher education recognizes the need for teacher involvement in the field experience component. Teachers "collaborate" with the university by accepting students into their classrooms, perhaps even having input into the design of the program. Interns "collaborate" with cooperating teachers by teaching assigned lessons and by engaging in the life of the classroom. In both of these relationships there is a hierarchical structure — the university program in which the teacher and intern participate, and the teacher as practical expert who shares her work with the novice student. The degree of collaboration varies from program to program depending on various means to get people to work "together."

Is action research capable of creating collaboration which is not just another form of coopting others into a predetermined scheme? Collaboration seems to demand a common focus that is compelling to each person participating regardless of role. Each must see the focus as meaningful and worthy of the effort expended.

Inquiring into a problem of practice provides a common focus for each member of the triad. Action research provides a possibility for a common focus to emerge. However, it does not provide a foolproof method to ensure that the focus of inquiry is equally compelling to the participants. Action research is another invitation to collaborate, but like an invitation, it must be compelling in some way to each of the potential collaborators.

Whose role is it to issue the invitation to collaborate? Cooperating teachers certainly are concerned initially about intern performance — whether or not the intern is capable of carrying on the classroom program through appropriate planning, instruction, management, and relationships with students. Early in the internship, several weeks into the semester in fact, cooperating teachers seem to know whether or not the intern is competent and to be trusted with the pupils. Teachers follow the university expectations using the Professional Development Process generally

limiting the process to particular technical aspects of teaching. There is usually little experimentation on the part of the intern in the first six weeks. This practice period is focused on intern performance. It is followed by a period of comfort during which the routines are perfected. The use of the PDP tends to decrease in formality. Interns begin to anticipate and plan ahead for the three week block during which they are expected to be in complete control of the classroom.

I found that the action research format compelled me to watch for a time to issue the invitation to collaborate that followed the approximately six week technical period. I also had to watch for a developing mutual interest. For example, I noticed that both Richard and Tina were committed to the readers'/writers' workshop approach to the teaching of English. During this early period, Richard was leaving Tina alone in the classroom more and more, which I interpreted as his confidence in her day-to-day performance. The invitation in this instance was more of my expressed interest in their focus than an invitation to join me in some kind of a predetermined venture. However, the fact that I articulated their interests and my desire to share in the project seemed to fix the focus of collaborative inquiry, around which the rest of internship would revolve.

In the case of Alana and Marian, I noticed Marian's interest in independent learning and Alana's subsequent interest in Marian's initial plans to explore this approach to teaching. By expressing my interest, and by suggesting a way to work together on the idea, independent learning became the focus for a considerable portion of the internship. At this point the action research cycles provided a structure to maintain the focus of the investigation to involve each of us.

As the faculty advisor, I experienced this role of invitation giver differently than in the traditional horizon. The invitation now had to come out of a perceived interest of the pair, not out of intern needs as I perceived them. In a way, I was trying to find a means of getting them to invite me to join them in a common venture. I felt that my role shifted from an instructional expert to a fellow inquirer into problems of practice for which I had few answers. I tried to be a listener who would recognize a common interest that was developing between the two, and then would find the opportunity to express my mutual interest. The action research cycles provided a process to guide the collaborative inquiry.

Theme Two: Reflection: Making Sense of the Struggle

Reflection has become a "politically correct" idea in teacher education. Programs strive to achieve what students commonly call the "R word." Many different approaches have been explored all in search of the sure answer to help students develop practices that are rationally based. Listening to students groan under the weight of journals and reflective seminars, one wonders if a new tyranny has been established. Reflection has perhaps become the "new cure" of the ills of teacher education with its own three "R's" — reading, (w)riting, and reflection.

Reflection assumes a very technical posture when equated with a particular way of solving problems. As such, it is more concerned with method and means than it is with ends or purposes. It becomes a way of "doing." Action research that is dedicated to implementation and problem solving promotes technical reflection. Teacher education programs, which follow this path, are likely to become preoccupied with prescribing competencies that supposedly produce effective teaching.

Alana commented after the internship that "as educators we often have more difficulty with understanding the pedagogical meaning and significance of difficulty in students' learning than with reducing difficulty" (Alana's journal, March 12, 1992). Technical approaches to reflection are aimed at eliminating the struggle rather than understanding it.

> I realize that with my intern and for myself, focus for professional development would normally have been on such things as technical skills and management procedures that best ensure a classroom to function. During the past semester and in the current semester, the focus has drifted well beyond the "basics" to a deeper understanding of what it really means to be a teacher. (Alana's journal, p. 16)

Richard and Tina came face to face with the limitations of this kind of technical reflection. Initially they were both preoccupied with implementing the readers'/writers' approach to the teaching of English. They were not engaged in examining the approach itself and the claims it makes. In the process of implementation and development, they became very frustrated that the promises of the new approach were not fulfilled. The various moves they made to overcome the difficulties they encountered, led them to problematize this approach.

For Richard, "decentering" himself as teacher was a major struggle. Even toward the end of the internship, he was dissatisfied with the implementation of the program and yet remained committed to it.

> What I've been doing is the lamest kind of thing and I felt so awkward and so ineffective and the classes were so dry and dead and maybe it's just because I haven't worked it, haven't done it properly and I think that's probably it, but now I recognize too — and I'm not going to abandon it totally — but I'm going to shape it after my own [strengths]. (interview, Nov. 28, p. 7)

He felt that he had failed to be a teacher to the students because the new approach had alienated him from them.

> I think it's ridiculous to take the teacher away from the students. Yes, use the students, have them take ownership of their own ideas, but to take the teacher away from the students to say, okay, I don't matter. I'm not the authority. But I do matter. I can show you things. I can teach you things. (interview, Nov. 28, p. 7)

Richard revealed a strong belief in the central role that a teacher plays in the classroom.

> You see, Frank Smith speaks about freeing the schools from the bureaucratic elements that kind of restrict us and he talks about the teacher and the importance about the teacher. Rather than being driven by methodology, we should use methodology and use theory to practice the craft of teaching. And the teacher is really the focal point. I think of the teacher as being someone who's very, very powerful. Not in an authoritative kind of way, but someone who can release certain things or instill certain things in students. (interview, Nov. 28, p.10)

It seems like the focus of the struggle for Richard was his role as the teacher. His understanding of the new approach was that it might lock him into a method that would not allow him to share his knowledge with the students thereby marginalizing his influence on their learning.

> I sort of think of something that's going way back even. Almost a Socratic kind of thing where there's the teacher, he's the guy that can help me to do the things or learn about the things I want to learn about. Because when are we most effective? Like I love it when I can sit down with students and like, [student], a guy that I taught, he comes to me and he says, I'm doing this thing on Neanderthals. So I give him some books and we talk about it and I would tell him a story about something or introduce him to something. He asks questions and that's teaching, you know. Because he's coming, I'm a resource and I can help him to figure out

some of the things that he needs to know. I could never do that if I thought, oh, let's see, I'm not following the right methodology, you know. (interview, Nov. 28, p.10)

Tina agreed with Richard on this point. She saw the love of literature he was able to bring to the other classes he taught in a more traditional way.

You're modelling the response, too, and lots of students think, well it's not very cool to really get excited about this stuff or, you know, they have this stereotype about people who love literature and you're dispelling that myth in doing that. (interview, Nov. 28, 1991, p. 8)

Tina seems to understand the importance of the context as a major factor in implementing the process. This process, she believes, will have to develop grade by grade before it is accepted at the high school level. Starting the process at the grade eleven level has been difficult because of its unfamiliarity in the high school.

I think in the cases where this readers' response really works best is if you get those students when they first come into high school and you work with them, that's where Gary's [another English teacher] students are at. And they do come to those shared meanings. But you have to get those kids when they're young. And speaking of, and get them used to this, and they catch on really quickly. I was going to mention to you that I see hope because they're doing lots of these kinds of things in the grade schools now so that the students you're going to get in four or five years from now are going to be, like I've noticed with my own two kids, they've both done the writing process and they both write really well for their ages. It's not a scary thing for them to write ... I'm just wondering now if that's going to change when they go to high school because they're going to see it differently or whether it's going to [change in high school]. (interview, Nov. 28, p. 9)

A symposium held at the end of internship focused on the role of the teacher in the new approach. Gary had worked with this new approach for several years and identified the role of the teacher as requiring a new understanding.

It seems to me that that's sort of come around a few times and maybe one of the things that you got into maybe a little while back was the whole role of the teacher in this [approach] is almost like ... an eagle soaring around the classroom, kind of just waiting for just the right thing to pull out that will get it going. Like you say, sometimes we're so locked into our plan, other times there just isn't the right response, but it seems to me that that's the craft of teaching and the art is to seize the right thing out of whatever it is to captivate them, and that's really hard. Maybe, Richard, that comes back to the point of you, not necessarily your own interpretation, but being able to seize upon your own personal life experiences, like that thing you used as being the thing that captivates them, that bridges a real-life

> experience to text. In all subject areas, we've got that same problem, seizing upon the thing that makes sense for kids, to pull them into the text, in this case, or subject matter, or whatever. (symposium, Dec. 17, p. 19)

Action research was conducted in a more interpretive than technical way in this internship. Interns and cooperating teachers were able to talk about the meaning of new approaches to democratize the classroom and the role of the teacher in these new approaches. An attempt was made to understand both the new methods and the students who resisted their implementation.

As a faculty advisor, I attempted to privilege an interpretive rather than technical approach. Over the period of the pilot study, my understanding of the role of faculty advisor had changed from a technical expert to a facilitator of interpretation. I was committed to privileging the problematizing of practice over problem solving. Early in the internship, after observing Tina conducting a writers' workshop in which the students produced very little, I wrote the following comment.

> How do I postconference this class? Does Tina need management (on-task) techniques or does she need to problematize the situation. Is it possible to have a class of grade elevens writing from 8:30 to 9:30 am.? Why are they not writing? Are there other ways to structure the class? (journal, Oct. 23, 1991)

There was a temptation as a faculty advisor involved in the inquiry project, to revert to the analysis of her teaching from the point of view of discrete teaching skills. I experienced a constant struggle to focus on the meaning of the pedagogical situation.

Action research is able to provide space for reflection on teaching practice. As an interpretive way of knowing, it provides a way to move beyond the implementation of techniques to the exploration of meaning. Teacher educators using action research to focus on understanding some aspect of practice, do not presuppose that problems as they appear require the application of technology. Problematizing teaching is a process of exploring questions about teaching in order to deepen understanding.

Richard and Tina had developed a significant commitment to the readers'/writers' workshop and therefore did not completely discredit the approach when it did not appear to work in the classroom. Instead, they began to engage in a form of reflection on the nature of the classroom and the students, and on the nature of the teacher's role.

From my perspective as the faculty advisor, it seemed that once they recognized the struggle of trying to implement the new approach, they were in essence, stepping back from the struggle in order to understand the problem better. Action research

became a form of interpretive inquiry. This "stepping back" particularly occurred during the weekly meetings. The participants developed multiple ways of understanding their practice.

Reflection on practice in the weekly meetings was not of a technical nature, on ways to more easily implement democratic practices in the classroom. Instead, questions of a moral nature were pursued. Richard reflected on the whether or not it was right to change the teacher role.

What does it mean to reflect? Perhaps the metaphor of the mirror that aptly applies to the term may help. The "stepping back" to examine practice is the act of the mirror catching the image of practice. The mirror, however, does not retain the image but transforms it by sending it back. This "stepping into" is more thoughtful and tactful than before because of the new understandings brought about by stepping back. The "mirroring forward" cannot occur until the "stepping back" takes place for it is in this act that the mirror comes into play.

The "stepping back" is not a problem solving move. Rather it is a move which problematizes practice so that new possibilities are given space to emerge. It is a stepping back in order to look forward. This removal from the flux of practice is not for the purpose of separating subject and object but rather to better understand. The "stepping into" is a recognition that we belong to the flux of practice and therefore influence the movement of practice forward. Reflection requires both moves.

Reflection is a conversational way of being in community. And like conversation, which is a natural way of being-in-the-world, reflection is natural to any group of educators who ask questions about their practice. To Alana, reflection became equated with asking questions.

> It is not the usual thinking about your teaching practice, but it's more systematic and collaborative in nature, involving the collection of evidence on which to base reflection. The problem-posing is much more important than the problem-solving. (Alana's journal, p. 18)

How does action research provide the space so reflection on practice can occur? Action research as a way of "being" in the internship, is an interpretive mode of knowing and doing. By avoiding the trap of coming to one understanding about the way to teach English, and by questioning their practices, Richard and Tina found a way of "being" in the internship that was characterized by an attunement to their students. Reflection, rather than being a technical act or a univocal interpretation of practice, was experienced by Richard and Tina as a way of being in community through

conversation. Conversation is probably the most natural way of being-with-others. It suggests mutuality in community. For Richard and Tina it became the way to cope with the struggle without solving it. It held the technical panaceas in check allowing polyphonic interpretations to erupt.

Action research as an interpretive way of "being" provides a space for the conversation about the struggles of teaching to occur. Reflection is not the remedy to the flux of teaching, but rather a way of developing community that strives to make sense of the dis-ease through the exploration of multiple meanings. Interpretive action research legitimizes the struggle.

Richard and Tina were interested in a common problem of practice, "How can a response-based language approach be implemented in the classroom?" As they enthusiastically engaged in the process of implementation, they were met with resistance by the pupils, and by their own struggles to teach in this manner. Implementing this approach became problematic; it was no longer the final answer to a problem of practice. It forced them to ask some difficult questions about teaching. At this point they were forced to step out of the situation and to reflect on practice.

As an intern, Tina soon realized that her cooperating teacher, although familiar with the philosophy of the approach, did not have the answers to give her about its implementation. The conversations from the participant meetings shared earlier in this study, display how a teacher and intern recognize and learn to accept the struggle of teaching. Coming to terms with the difficulty of teaching enabled Richard and Tina to explore the problem using the action research process.

Theme Three: Professional Development: Moving Forward in the Struggle

What does professional development mean for teachers involved in action research? Does the questioning of professional practice promote not only understanding but also change? Does professional development mean more than the acquisition of someone else's ideas?

Richard struggled to implement the new approach believing that the readers'/writers' approach was the appropriate way to get pupils more involved in writing. And yet he recognized that he liked to be a performer.

> I'm grappling with some things about the students becoming engaged, but it's the literature now that's really frustrating me because I believe in this readers' response thing now I recognize only to a certain degree. And I recognize the power of teaching, of someone who loves what they do and I abandoned, I said,

> okay, forget it. I went back to an old style approach of mine and I think I'm best at that and I recognize too that what I used to do was use the student's responses to teach them. (interview, Nov. 28, p. 7)

Professional development for Richard meant gaining insight into himself as a teacher. The recognition that he liked to be a performer is self-knowledge that the new approach to language caused him to realize.

Professional development for Alana was reflected in the new understandings about teaching and research.

> When I think back to our own collaborative action research I remember that we didn't import a concept or theory from elsewhere and try to implement it into our classroom. We got involved in the research before we even knew we were involved because we were searching for a solution to a problem we anticipated in a computer applications class, that being the desire to challenge all students. Having worked through the issue of challenging the students with Dave and Marian, convinced me that research in my classroom is "doable." (Alana's journal, Feb. 12, 1992)

Professional development is no longer perceived as being the process of receiving the prescriptions of others. Rather it is the process of addressing real classroom concerns through a process of inquiry.

The inquiry orientation for Alana was considered to be a form of teacher empowerment.

> I don't believe one can improve teaching by just teaching — there needs to be a focus besides the content of the course. ... Taking an issue of concern in a particular class and working on it collaboratively helps teachers to become empowered professionals. They (we) feel this empowerment because they are asking questions on their own classroom needs, and end up confirming their teaching ability through the research, plus the fact that other professionals become interested in the results of their research. (Alana's journal, Feb. 12, 1992)

Alana attributed her professional development to the realization of a new role — teacher-as-researcher. She recognized that she was in the process of "becoming."

> Because teacher researchers design their own research, the outcomes have the likelihood of producing long-term change, not just the immediate impact on the current classroom interaction. To me, this describes life-long learning and that's what it's all about! (Alana's journal, Feb. 12, 1992)

Action research is viewed by Alana as a long-term learning experience related to the study of her own practice.

In the reflections written after the project, Alana considers the process as being more important than the research results.

> The outcome of the research is secondary as what is really relevant is the research itself — going through a semester of teaching and exploring an issue at the same time. (Alana's journal, p. 8)

Alana sees the professional development that results from action research as an openness to possibilities that are not yet.

> I believe that there are many ways of looking at things, so there would never be a shortage of topics to research. For new doors to open, or new horizons to be glimpsed, however, we must be willing to relinquish some of our certainty. This can be extremely threatening, especially if our "gates of change" are heavily defended. Teachers' traditional roles rest on being expert, being an authority and having all the answers. Our confidence often results from familiarity with a body of knowledge. Because we live in overwhelming uncertainty, though, we need to acknowledge our uncertainty. Doing this will encourage us to carry out research in our classrooms and possibly be transformed by our research. So, even though the risks involved may mean that we relinquish certainty, this could result in a gaining of openness to respond to change. We must believe that positive change in our classrooms is possible. And we will only believe this if we experience ourselves changing. The key is risk, doing that which we thought we could not do. (Alana's journal, p. 11)

Moving forward to unseen possibilities is seen by Alana as change in both thought and action. Developing as a professional is not considered by her to be the acquisition of abstract knowledge but rather an increase in thoughtfulness toward her work as a teacher.

> Real change has taken place — not the type of change that would be obvious to a colleague, because much of the change has been internal. The teacher's past views have been called into question during the last semester ... I have been seriously examining my beliefs about teaching and learning. If one spends time in discussion and contemplation regarding how one deals with students, for example, it is then difficult, perhaps impossible, to drop those thoughts and carry on as though the experience didn't happen. Encounters with fellow teachers, students, administration and others, which used to just happen now require a second look. More and more often, I find myself asking if the way I handled a situation fits with views held regarding the "big picture." This continued examination results in an increasing knowledge about the curriculum, teaching and learning. (Alana's journal, p. 17)

Alana believes that the modelling of professional development by the cooperating teacher is important. In her opinion this should not be restricted to instructional performance but should involve modelling inquiry.

> As a role model, I feel good about demonstrating that even an "experienced" teacher is looking for answers to educational questions. ... not only do teachers still have questions but also, action research is possible. ... I was not only exploring the topic of "independent learning" for our classroom but I was also modelling professional development. (Alana's journal, Feb., 1992, p. 7)

For Gary, professional development is being able to work together with an intern in order to implement the writing process. He attributes his own learning to his intern.

> This really has been a growth period for us. I feel as far as this internship kind of thing, that this has been a real boon for me. I never would have got this program off the ground without Peter. There's no question. He had the confidence and expertise. (symposium, Dec. 17, p. 7)

Professional development for the faculty advisor is seldom considered in the internship. There were two struggles that helped me develop as a faculty advisor. The first, was the struggle to get pairs to identify a specific concern for inquiry. The second, was the struggle to initiate meaningful conversations at the weekly meetings that would get the participants to look at their practice.

In all of the action research accounts presented in this study, increased understanding of practice was evidenced by interns, cooperating teachers and by the faculty advisor. Teaching practices also evolved and changed for each member of the individual triads. Neither increased understanding nor changed practices eliminated the struggle of teaching. The practice of teachers, interns and faculty advisors does not move incrementally in the direction of some ideal. Rather, improved understanding about one's practice results in an increased thoughtfulness that practitioners are able to tactfully bring to bear on their future practice. Professional development is experienced as an awareness that, although the struggle has not disappeared, a deeper understanding of practice has been achieved. The struggle has not been eradicated but movement forward has been experienced because classroom practice is better understood. Improved understanding equips the participants to live more thoughtfully with pedagogical struggles. Professional development is a moving

forward in the struggle to understand and change teaching practices resulting in a more acute pedagogical awareness to guide future practice.

The Possibility of Understanding and Implementing Change

Action research has been portrayed in this section as a process of both reflection and action that promotes increased understanding of and changes to practice. Professional development is conceptualized as the development of multiple meanings of practice through the inquiry-oriented process of action research.

Action research provides a space in which new teaching practices, which have been introduced to practitioners through reading or classes or in other ways, can be thought through rather than mindlessly "applied" to the classroom. It legitimizes the questioning of even the "right" progressive methods. It functions from a critical perspective helping participants examine methods that are imposed by "experts."

One must guard against being captivated by action research in order to prevent it from becoming a totalizing system that roots out what it promises to develop — interpretation. The imposition of action research as a technique destroys a dialogical way of being in the internship. The focus becomes the method rather than the question.

Initially, I was very concerned that the pairs develop projects that would consist of several cycles. My suggestion to Alana and Marian that independent learning might be their project was precipitated by a realization that it seemed to contain the possibility of several cycles and would therefore be a "good" example of action research. This fixation with the cycles works to marginalize the concern for understanding practice.

Within the interpretive approach, action research seems to hamper implementation more than facilitating it. In its questioning stance, this process allows for the problematizing of the teaching approach to be implemented. The conversation that results from the questioning process produces a different kind of change. Rather than producing a change characterized by overt action, the change is characterized by the presence of thinking. Increased thoughtfulness is a resistance to thoughtless implementation of the prescriptions of experts.

6. A Path of Discovery: Dwelling in the Identity/Otherness Tension

> To experience other human beings as beings is to acknowledge, to recognize, the irreducible, unpossessable dimensionality they are; it is to see and hear them as radically and essentially other; it is to grant them an ontological difference that one cannot overcome — and should not want to attempt. (Levin, 1989, p. 64)

> In short, there is both sameness and radical alterity, symmetry and asymmetry, identity and difference in my relation with "the Other," and above all in the ethical relation. (Bernstein, 1992, P. 72)

The problem of identity and difference, the one and the many, is one of "the oldest and most persistent questions in Western philosophy" (Bernstein, 1992, p. 58). Bernstein argues "that the dominant tendency in Western philosophy and metaphysics has been to privilege and valorize unity, harmony, totality and thereby to denigrate, suppress, or marginalize multiplicity, contingency, particularity, singularity" (p. 58). Agreeing with both Gadamer and Derrida, Bernstein claims "that it is only through an engaged encounter with the Other, with the otherness of the Other, that one comes to a more informed, textured understanding of the traditions to which 'we' belong" (p. 66). The relation with the Other, according to Bernstein, is a "both/and" relationship which contains "both sameness and radical alterity, symmetry and asymmetry, identity and difference" (p. 72).

Changes which have occurred recently in Western society have radically altered the ethnic and socioeconomic composition of classrooms. More than ever teachers are facing an alien "Other." Teacher educators are faced with a formidable challenge to prepare students to recognize the both/and aspect of otherness — the "radical alterity" (p. 74) of the Other, yet at the same time, the sameness of the Other. There are no prescriptive techniques to accomplish this. It is a struggle to dwell within "the radical plurality of the human condition" (p. 75).

This sixth and final part of the study, provides a standpoint from which to explore the struggle experienced in becoming a teacher attuned to the pupils — the Other. The traditional roles of the field experience triad have been constrained by a discourse arising from positivist conceptions of teaching which privilege hierarchical status, performance evaluation, and a general preoccupation with effective teaching techniques, to the detriment of purposes or ends of teaching. The identities of the cooperating teacher, student teacher, and faculty advisor prescribed and legitimated by this discourse, have served to perpetuate the hierarchical structure of the triad. This

part of the study explores this problem-position. Is action research capable of providing a space in which these roles are redescribed through a relational discourse that recognizes attunement to the Other as a possibility for field experience? Are interns able to learn to dwell in the ambiguity of the human condition rather than reducing the Other to the Same?

Because the self identity/other tension in learning to teach is essentially experienced in practice, the field experience presents a space and an opportunity for it to be productively explored by the triad. It is here in the practice of teaching that each member of the triad dwells in the midst of a loud call to a prescriptive teacher identity given by remote experts, and a quiet call to a meaningful relationship from the Other we face. The both/and that Bernstein seems to allude to in the above quotation, suggests that the formation of an identity attuned to the Other, along with the identity prescribed by society, are in a curious tension. How do the different members of the triad dwell in the midst of this tension in the internship?

Appearances of Otherness in the Internship

Although the student teacher development literature has for some time recognized a change from concerns with self to concerns for others, there is little in that literature which provides insight into how teacher educators promote the development of a student teacher identity attuned to the Other. The following accounts attempt to capture instances of this kind of attunement and the role of the faculty advisor in promoting it.

Ryan's Experience of the Other

In the early stages of this practicum, I attempted to shift my focus as a faculty advisor from classroom observation of student teaching, to the exploration of the biography of a student teacher. From concept maps of "teacher" constructed by Ryan, recorded conversations, and regular classroom observations, several themes emerged including his interactive view of learning, the tension he experienced between the personal and professional, his commitment to pedagogical relationships, his atypical lack of concern with classroom management, his visual and conceptual learning style, and his awareness of the contexts of teaching. After developing these themes, I shared them with Ryan in order to explore with him how his teaching practice had been constituted by his biography and the institutional context.

The following interpretation of Ryan's development as a teacher was constructed from the six themes and shared with him.

As a mature student with previous work experience, Ryan comes to teaching not only with his own contribution of interests and abilities but also with some of his own demands on the profession. He envisages teaching as a profession which will allow him to grow and develop personally. He understands that this development is interactive and not a "closed door" activity. The interaction is not only with students but with other professionals, as well as with other stakeholders in education.

In the classroom Ryan appears to be much more concerned with student learning than with controlling students. He appears to have a commitment to interactive student centered learning. He persists in using cooperative learning and experiential learning methods even though they seem to create management difficulties for him. His deep convictions about learning, rooted in his biography, seem to provide a strong drive to change how pupils learn. He believes in a strong link between reducing authoritarianism in the classroom and establishing a culture characterized by a democratic and caring tone.

The manner in which Ryan conceptualizes teaching appears to be a template for both the way he plans and teaches. Teaching, for him, is a facilitative endeavour, which focuses on the expansion of students' "mind maps" in a climate of meaningful relationships.

He experiences the tension between "planned" and "lived" curriculum on a daily basis. Although basically content with the overall curriculum structure for the courses he teaches, he is disconcerted with the attention paid to marks and exams and therefore the increased pressures of "covering content." This is reflected in his concerns about finishing his units before the culmination of student teaching.

Just as "home" is his place in his personal life, "classroom" is his place professionally. Ryan wants to establish similar cultures in both. Will the principles of an adult culture in a home without children transfer to a classroom of adolescents? Ryan's pursuit of meaningful interests, which he can share with his students, seems to provide a bridge between the two places for him.

Although it appears that Ryan has successfully negotiated his "place" in teaching, it's uncertain whether this place will include critical reflection on the "system" at the expense of accommodating to the status quo. Will his awakening to social, gender, and racial issues extend beyond the university classroom to engage the entrenched practices of the institution? Or will the place of "classroom," like home, become so comfortable that his own interests will be privileged while marginalizing the need to examine schooling practices? (letter, Apr. 7, 1991)

Ryan was captivated by the last paragraph of this interpretation. In the conversation that followed, we talked about the differences among the students in his classroom. Ryan expressed doubts about the suitability of the curriculum for a large portion of them. Suddenly, he created a sketch of a fence separating two groups of animals. Perched on the fence appeared to be human figure. Ryan immediately proceeded to explain his drawing to me.

> I see Ryan as sitting on the fence between the sheep, the comfortable who have a mortgage (sheared monthly!), and the wolves or lions, those whose have little chance of being on the other side of the fence. I have to get off of that fence. (interview, Apr. 7, 1991)

Ryan then expressed his concern that although only a small percentage of the students go on to postsecondary education, the system, in his opinion, disproportionately serves those headed for university. As we continued the dialogue, he explored his responsibility to those students who were not college-bound and talked about ways to change not only his own teaching but the institution as well.

Marian's Experience of the Other

Marian had been a secretary for a number of years before entering teacher education as a business education major. She had considered herself to be in a "rut" as a secretary and did not like the way she had been treated during her time in this occupation.

> You were kind of like a servant to your boss and there was nowhere in the office ... to go for advancement. And when you're a single parent, too, you can't take chances so I stayed with the job rather than quit and look for something else that was better. But I think there are a lot of offices out there that take advantage of women that work as secretaries because there are so many looking for jobs and if you don't work out, there are ten at the door looking for a job anyway, so they'll pick someone else so that they can pay them low wages and treat them not like they should be treated. (interview, Nov. 18, 1991)

In one of the weekly meetings, Marian again talked about her background as a secretary.

> I wanted to be a business ed teacher as soon as I was out of school. We didn't have the money. I got married. Quit. A different direction for me. So when I divorced and found out that I was in a secretarial job that was dead end and I had

> been working under the poverty level for a lot of years, I thought no way I'm going to go back and do what I had been doing. Now I'm in a job that teaches, part of it is to teach girls who want to be office ... and I feel like a hypocrite because I felt like a doormat when I worked as a secretary. I hated it. I thought why should I get your coffee. He's sitting in a room and saying go get my coffee. Go get this. And I thought, no way. I feel like I have a job to teach kids or people that want to go into that kind of a profession to look higher than just the bottom entry level job and go for administrative positions and to always encourage them to go further than just a job. (meeting 7, Nov. 18, 1991, p. 13)

In an informal discussion in which we talked about her experiences as a secretary and the meaning these held for her role as a business education teacher, Marian stated that she felt like a "hypocrite" for escaping the "pink ghetto," and was now preparing young women to work as secretaries presumably under the same conditions. As we continued to talk, Marian began to explore ways in which she could begin to address this tension in her teaching.

She thought that the situation is changing for secretaries because of a heightened awareness of the plight and rights of these women.

> I hope that is changing. I think with more and more talk about women's rights and sexual harassment on the job and that kind of thing that's been coming out, that it will help. (interview, Nov. 18, 1991)

She suggested that she must make the students, largely young women, aware of life in the pink ghetto characterized, according to her, by sexual harassment, low pay, a poverty existence, and manipulation by employers. Her responsibility, she claimed, was to provide them with information on their rights in addition to training them for these kinds of positions.

We began to explore her role as a teacher and the positive effect she could have on the students.

> My role as a teacher, like I said, I feel that I should encourage my students to look to bigger and better things and to always think of a career rather than just a job in an office, but that they can advance and they can further their education, take extra classes, go into management and be able to go ahead and look for that and not think they're stuck in a dead end job as a secretary. I think that I have that in the back of my mind always when I teach typing or office procedures. (interview, Nov. 18, 1991)

The new curriculum in business education provided Marian with the possibility of equipping students with the learning processes they need to cope with the work world.

> And I think that the new curriculum — I'm really excited about it. That's one of the things ... that I would miss going into a different province to teach; I like the direction of the new business ed curriculum. They have a new, it's called information processing, and it will be office procedures and keyboarding skills combined and they teach a lot about management, about setting up offices, ergonomics, they teach a lot more than what we learned when I was in high school in office procedures class and it's geared not for secretaries, but administrative assistants or administrative consultants and I hope that's the way it's going for secretaries. Better pay and a little more respect and a little more appreciation for what secretaries do. (interview, Nov. 18, 1991)

The common essential learnings of the provincial curriculum also seemed to her as a possibility to prepare the students.

> So if you're learning to be a decision-maker and you're learning to be a critical and free thinker, the CEL's [common essential learnings], then things won't hold you back because you will always be interested in learning something new or you will get to a point and you will say, "no I don't like this. I need something different." ... Like I said, I do struggle with that, being a hypocrite kind of, if I can't somehow make them see higher levels, not to think they're stuck in one place. (interview, Nov. 18, 1991)

Marian sees herself as an independent learner. She attributes her interest in independent learning to her own desire to continue to be a lifelong learner.

> I think everybody should have a chance to go on to post-secondary education of some kind. You don't realize how much there is out there that you don't know until you start having to study it and I like it now. I really enjoy going to classes. I'll miss that. I'm not going to stop and I love to join professional [organizations], like I joined three business ed kinds of professional meetings — and I'll go to those and keep learning and get involved. There's always more and that's just great. (interview, Nov. 18, 1991)

Her image of a teacher is that of a facilitator of learning committed to independent learning.

> I always hate to say this word, but I feel like I just facilitate learning. We hear a lot about that in this program at the university that you're a facilitator rather than ... and I feel that I have a role to help students take charge of their own learning

also. And I believe strongly in independent learning and I believe strongly in letting those who can work ahead and not hold them back. (meeting 7, p. 13)

Brad's Experience of the Other

During a grade nine mathematics lesson Brad was teaching, I observed that two girls were sent to the vice-principal's office. They missed the opening quiz to the lesson returning to the classroom as the quizzes were being corrected. Both were from a visible minority. Their desks were located at opposite sides at the front of the classroom. One of the girls began to read a paperback on her lap while the other looked around; there were no math books on their desks. Brad took no notice of the two as he interacted with the rest of the class in a question and answer format related to the quiz. Brad introduced a new topic toward the end of the period. One of the girls continued to read while the other got out a notebook and began to record the examples Brad was writing on the board. The two did not interact with any of the other students nor with Brad. He did not address any of his questions to either of them.

After the lesson I shared my observations of the lesson related to the two uninvolved students with Brad. He explained that the two had "single digit averages" and had been requested by the vice-principal to come down to the office because of attendance problems. I ended the postconference to the lesson by asking Brad to reflect in writing on the question of his pedagogical responsibility to these two students.

In his reply, Brad affirmed his responsibility to them with a qualifier.

> I feel I have a responsibility to every student but I also feel that education has to be a two way street; there must not only be teachers but there must be willing learners as well. (letter, Oct. 25, 1991)

Brad had made several attempts to talk to the girls and to their parents about their lack of progress. There was no indication that these two students had responded to his efforts.

> The two girls have proven themselves since Day 1 that they are not willing learners through their work habits, attitudes, and attendance. I have spoken to these girls several times together, one on one, and have spoken to their parents too but clearly they make no effort to rearrange their priorities to include an education. (letter, Oct. 25, 1991)

Although he claimed he had made an effort to help them, he admitted that he had given up on them early in the semester. He justified this by claiming that "twenty six other students can't be held back because of a few." He concluded that he would be quite willing to help them should they "show signs of turning things around."

In an effort to continue the conversation, I wrote a letter in response to his reflections. After summing up his letter, I asked him to consider the responsibility of the school system to these students.

> What's your analysis of the situation with these two who happen to be [minority]? Is our school system as a whole unresponsive to their needs? Is it just not geared to them? Should it be? How can you build a relationship with these students? Is it at all important to do this if it doesn't lead to math scores? Is "time" the real culprit in this situation? (letter, Oct. 31, 1991)

In his response, Brad suggested that aside from guidance counselling, "the school system as a whole shouldn't feel responsible for 'at risk' students" (letter, Dec. 7, 1991). He pictured the inevitability of students such as these two students, dropping out and becoming a burden to society. Responsibility for the well-being of the child was placed on the home and not the school system by Brad. The declining economy was identified by him as the reason that the responsibility for children had shifted from the home to the school.

Reflecting on Attunement to the Other

As I reflect on the accounts I am drawn to three themes which speak to the self identity/other tension in field experiences. The themes trace the movement from discovering that there is the Other, to struggling with understanding the Other, to finally developing an identity attuned to the Other. The final theme also develops the faculty advisor's responsibility to lead the intern in the direction of an attunement to the Other.

Theme One: Strangeness as the Discovery of the Other

The interns experienced a "strangeness" in the early phases of the internship. This seems to have been related to the initial tentativeness of the students to accept them as teachers and was experienced in the form of anxiety by some of the interns. Finding comfort with the students appears to be a process of establishing oneself as a

teacher with the students — taking on a teacher identity. When the students begin to listen to the intern and participate in planned classroom activities, the interns think that the students are beginning to accept them.

> I guess I experienced anxiety about helping students accept me as their teacher. (meeting 3, Oct. 7, p. 3)

> There have been some highs and some lows. For the most part it's been, I don't know, it seems to me that like this first part has been sort of the case of extremes where some classes are fabulous and others are really [not]... in terms of students' behavior and their responses to the intern. I'm sort of experiencing the same thing in all grade levels and they can't, they do not, well, whether or not they're better behaved at first. They're not into the listening to me mode, yet. ... I think there's a sort of a stage you have to go through to get to a comfortable place where you can teach. (meeting 3, Oct. 7, p. 3)

Another intern also talked about reaching a place of comfort in her teaching.

> I can see a balance coming now. I can sense that it's becoming established and I sense that I'll be able to do more with them now ... because the climate in the classroom is more conducive to teaching than it was before. (meeting 3, Oct. 7, p. 4)

One intern, commenting on this process of coming to a level of comfort, reiterated the importance of "getting to know the kids and knowing that they accept you as a teacher" (meeting 3, p. 7).

Feeling more comfortable is expressed by some of the interns as self-confidence arising from a recognition that they are competent in carrying out the prescribed role of a teacher — managing the classroom and covering the content. To some degree, they have learned the basic instructional management routines.

> I'm more comfortable. In the whole situation. I sort of felt I got off to a slow start being away from it for so long and it just sort of took me a while to get back into the groove. I've taught the grade 9's ever since the first day and I designed the unit, and well, the unit ends this week, and I'll actually be done. And I think that's kind of the first phase for me. I still have some management problems with them, but they're coming, I think, and I can see where I'm going. I just feel more confident and I know like what I can do with them. Whereas at first I worried, well if I tell them to do this then are they going to do it or not and then am I going to lose ground or am I going to gain ground? I just used to sit there and start analyzing and by that time it was too late to do anything. You know, so now you know what you're going to do more or less and you can do it a little faster, a little more comfortable, you know, just in front of them ... Just a comfort, I can analyze

> things more and not have to worry about what I'm doing. Worrying about filling up that hour because I know you can always do something. Just more comfortable about it, I think. (meeting 3, Oct. 7, p. 5)

For the interns, this initial adjustment period was punctuated by doubts as to whether they could make a worthwhile contribution. "You know, you have times when you really doubt whether it's worthwhile at all." They tended to see their cooperating teachers as competent at this stage and this intimidated them.

Finding initial comfort was related to accepting a teacher identity that students expected and that the school prescribed. This identity was expressed in the "manager" metaphor by some of the interns. However, students initially felt uncomfortable with this prescribed identity because it went against their ideal image of a teacher.

The field experience component in teacher education provides a place where interns experience the clash of their world with the world of the students. This experience is one of strangeness.

> Being a stranger means that we have entered the interpersonal realm and that we experience ourselves as being apart from others. Strangerhood occurs when a person enters another's world in which that person does not inherently belong. The stranger is not fully a part of, and that not fully being a part of means that he or she is coming up against something that is very different — very Other. The experience of being a stranger is thus twofold: I here and someone else there. (Shabatay, 1991, p. 139)

In the early phase of internship, interns experience a strangeness in their relationships to the students. Through the recognition of this strangeness they come to see the students as "there," but having little in common with them. The students are a measure of how well they, as interns, are performing the socially prescribed teacher role. Interns initially respond to the Other by getting them to follow their agenda either by designing more interesting lessons, or by exercising greater classroom control.

Theme Two: Toward an Understanding of the Other

In addressing the problem of being "affirmatively rooted in oneself, yet appropriately in relation to being other than oneself," Desmond (1987, p. 5) posits four fundamental possibilities of the self relating to the Other. In the "univocal" relation,

the self reduces the Other to the same, recognizing no distinction between them. Gadamer (1989) describes this relation as one where the self understands the Other according to its own prejudice while negating the prejudice of the Other.

The second relationship to the Other is the "equivocal" which stresses radical difference between the self and the Other without any possibility of mediation. Self and Other are incommensurable. In terms of Gadamer's notion of prejudices, the self recognizes the prejudice of the Other but that recognition gives no space to the Other. The relationship is one of a struggle for domination of one by the other.

The third relation posited by Desmond, the "dialectical," recognizes differences but unlike the equivocal leaves room for mediation. However, mediation is only possible from the side of the self and not from the side of the Other. The self is able to incorporate some degree of difference even though the self is considered to be a "unity in itself" (p. 6).

A final possible relation is the "metaxological" or discourse of the middle, which asserts that mediation can occur from the side of the Other as well as from the self. This relation "grounds an open community of Self and Other. Beyond mere unity, beyond sheer manyness, beyond manyness within a single unity, it entails a community of full unities, each of which is inexhaustibly manifold within itself" (p. 8). Gadamer (1989) considers this to be the ultimate hermeneutic experience that he calls "historically effective consciousness" (p. 361). A "fusion of horizons" is realized when the self and the Other are aware of each others' prejudices and are open to new understanding that does not lie within the domain of either. This is the place that is inscribed with Gadamer's hermeneutics as "'the art of grasping what the other has really wanted to say,' so that one could make a stronger defence of the other than the other is capable of doing" (Michelfelder, 1989, p. 51).

Is it possible for the metaxological relation to be experienced in the internship? Early in the action research project Ryan was concerned with making curriculum meaningful to the students. He assumed that by using interesting methods, students would become actively involved in their own learning. He believed that the methods presented in his curriculum classes would be suitable to all pupils. Some of Ryan's early attempts at making curriculum meaningful were resisted by the students and classroom management became a concern. The new methods he used, such as a simulation to represent different methods of automobile production, did not seem to work for some of his students. These pupils were "different" than those for whom the methods did work. Ryan initiated the process of mediation by meeting with the disruptive students. However, the mediation was still from the point of view of the

self — making curriculum meaningful to them was his agenda. He assumed that what he deemed interesting would, in fact, be interesting to them. His relationship with them was amicable but loaded with his intentions toward them.

Ryan appeared to enter a relationship with the Other that was closer to the metaxological when he recognized the differences in his students. This call by the Other was heard when he recognized that it was not the meaninglessness of the curriculum that was the primary issue; it was the structure of schooling privileging a few and marginalizing many. His relationship to the pupils, at this point, was not one prescribed by the university or the school. A shift seemed to have taken place. The pupils were no longer objects or phenomena for whom an objective curriculum was to be made meaningful; they were in a relationship to this student teacher, and as Other, placed a claim on him. An awareness of their unique educational needs created the possibility of Ryan choosing to engage in a pedagogical relationship responsive to the differences among pupils, rather than a relationship driven primarily by his predetermined intentions toward them.

My relationship to Ryan and to the cooperating teacher also began to develop as I engaged in conversations with them, as I constructed Ryan's biography, and finally shared an interpretation of his development as a teacher with him. For me, his performance as a student teacher became secondary to his exploration of teaching. As I continued to interact with the pair, a dialogical relationship slowly started to blossom. We shared each other's journals, planned together, and completed the evaluation collaboratively. The evolving discourse privileged collaborative inquiry into teaching in an attempt to legitimize the voice of each member of the triad. A discourse of the middle which promotes a less hierarchical relationship began to appear.

Marian's experiences as a secretary gave her insight into the students as Other. She wanted them to avoid the difficulties of secretarial life that she had encountered. She recognized them as the same in that she believed they would experience the "pink ghetto" in a way similar to her experiences. They placed a claim on her and she responded. It is not so much the difference that called her, but the sameness. Her relationship to the students came to be characterized by a responsibility to prepare them to cope in a situation with which she was familiar. To this end, she was committed to making the students aware of issues related to the "pink ghetto" and by preparing them to be independent learners.

Brad had a difficult time going beyond his own prejudices (used in the Gadamerian sense). Although he initially experienced the two students as strangers in that they did not respond to his teacher role, through interaction with me by way of the letters

and dialogue, he appeared to recognize the otherness of the two students. However, Brad's identity as a teacher was firmly grounded in the institution. The two students were expected "to get back on track" and to become "willing learners." There appeared no avenue to consider the legitimacy of this otherness. Without the resources to respond to the two students, Brad was forced to move on in his teaching.

For an intern, coming to understand the students in their otherness means to accept that they have a different horizon and may not be interested in the intern's intentions. It means that the intern is able to go beyond personal prejudice to recognize the prejudices of the students. Furthermore, it means to be able to respond pedagogically to their needs.

Theme Three: Redescribing an Identity Attuned to the Other

In contrasting metaphysicians and ironists, Richard Rorty (1989) suggests that ironists avoid becoming trapped in a "final vocabulary," those words that tell the story of our lives. He views philosophy as literary criticism allowing the philosopher to "play off vocabularies against one another" (p. 78). This dialectical process, rather than producing a synthesis, leads to changes in vocabulary. Continual "redescription" (p. 80), according to Rorty, avoids a fixed vocabulary while permitting new possibilities to arise. Projects of redescription allow "self-creation" (p. 118) to unfold, an empowering process which breaks through predetermined descriptions of meaning. In a discussion of Nietzsche, Rorty asserts that:

> he saw self-knowledge as self-creation. The process of coming to know oneself, confronting one's contingency, tracking one's causes home, is identical with the process of inventing a new language — that is, of thinking up some new metaphors. ... to fail as a human being is to accept somebody else's description of oneself. (p. 27-28)

Although Ryan appeared to be knowledgeable about class, race and gender issues, it was the conversation in which he created an image of his teaching that caused him to recognize the biases of the school system and their effects on his students. In effect, "he actualizes what he has been all along" (Caputo, 1987, p. 30) by creating a new metaphor. The image that Ryan constructed of himself sitting on the fence was a redescription of the teaching role that was constructed and prescribed for him by the social system. This reconstructed image opened up new possibilities and the "freedom to actualize possibilities" (p. 30) through the choices available to him. Ryan

began to self-create and author a teaching identity attuned to the Other. He was free to choose to reconstruct the way he teaches consistent with this newly emerging identity.

In order to reconstruct a teacher identity, interns must be able to locate their present identity. The process of biography exploration provided a way to construct a text that exposed the student teacher's identity to reflection. As a faculty advisor, a central role developed that turned the intern's attention to the Other.

Jerome Bruner's (1990) view of the Self is useful in understanding the importance of the exploration of an individual's biography in order to make meaning of present practice. He sees the Self as a socially constructed concept much in the same way we construct other concepts. Hence the Self is "distributed" because it is a "product of the situations in which it operates" (p. 109).

> The Self, then, like any other aspect of human nature, stands both as a guardian of permanence and as a barometer responding to the local cultural weather. The culture, as well, provides us with guides and strategems for finding a niche between stability and change: it exhorts, forbids, lures, denies, rewards the commitments that the Self undertakes. And the Self, using its capacities for reflection and for envisaging alternatives, escapes or embraces or reevaluates and reformulates what the culture has on offer. (p. 110)

The self as a teller of stories and a product of those stories is in a process of construction. The examination of biography, then, can be regarded as a reconstructive process of the self, which is capable of preserving the best from the past while incorporating new possibilities for the future.

Elbaz (1991) sees story as "the very stuff of teaching" and "within which the work of teachers can be seen as making sense" (p. 3). She goes on to make a very strong epistemological claim that

> teachers' knowledge in its own terms is ordered by story and can best be understood in this way. This constitutes an important conceptual shift in the way that teachers' knowledge can be conceived and studied. (p. 3)

The context of field experiences provides a useful place to examine biography since the actions of the student in the classroom can be observed and handed back for exploration. Meaning making thus occurs in a situation where reflection on practice is possible and alternatives envisaged.

Butt (1987) suggests that autobiography has four specific functions: the cathartic, structural, cognitive, and energizing. The first deals with the uncovering of feelings, allowing the author to explore them. Biography has the effect of exposing tensions making it possible to relieve the feelings of anxiety associated with them. The narrative also provides experiences with a structure that unifies the past. Common threads in a narrative pull the experiences together into a number of themes. Future experiences are therefore more easily interpreted. The cognitive function has to do with the ability to engage in discourse and communication because of the structure of the themes. A discussion of the tensions that are felt, and an understanding of their origins, is facilitated. Finally, the energizing function relates to the commitment engendered through narrative. A renewed appreciation of experiences and their meaning for future actions is realized. The critical examination of practice permits future decisions that are thoughtful and deliberate.

These claims of biography suggest that the process may promote change in practice through a deeper understanding resulting from reflection. Therefore an attempt was made in this study to employ this process to encourage student teachers to reflect on teaching practice in the light of past influences shaping those practices.

In the formation of teacher identity in the practicum, so much effort is expended by student teachers in developing intentions for pupils and for their own professional development, that there is little opportunity to discover and reflect on the lived experiences of the pupils or on their own belief system. The socialization to a traditional self identity may often be the result. Ryan is brought face to face with the reality that the system, and his role in it, does not meet the needs of many students. The redescribed self identity is attuned to the otherness of the students. Ryan sees his students in a new light and recognizes a responsibility to them. How he responds is his choice.

In Marian's case, she recognizes that she has taken the initiative to break free from a job that was not fulfilling. She is about to become a business education teacher against many odds. Her secretarial background influenced her choice of subject area. By revealing her feelings of hypocrisy in a conversation with the faculty advisor, she questions her whole purpose in becoming a teacher. This self-knowledge allows her to come face to face with her students as Other. Confronted with a moral choice, Marian works toward implementing independent learning through an action research project. This move allows her to self-create a teacher identity that is more attuned to the Other.

Caputo's (1987) notion of radical hermeneutics suggests that restoring life to its original difficulty by attempting to cope with the flux of life is more meaningful than pursuing grand schemes to escape from the flux. Perhaps we can return teaching to its original difficulty by recognizing the identity/otherness tension and by looking for possibilities that may arise from indwelling that tension. A technical approach to teaching seeks to eradicate this difficulty by ensuring that all the bases (knowledge) have been covered. It deals with means rather than meaning and purposes. It seeks to provide pat answers rather than opening up new questions. It accepts institutional structures and prescribed curriculum as given.

The faculty advisor also faces an identity tension. It is in the midst of the tensionality of the academy and its system of rewards, and the world of the practitioner, that the teacher educator resides — an uneasy resident of the former, a reluctant associate of the latter. It is precisely this "indwelling" that constitutes the identity of the teacher educator. The way I respond to the tension will determine the degree to which I am pedagogically and Other-oriented, or reward and self-oriented. It seems that as a teacher educator I must strive along with the students to construct what it means to be pedagogically Other-oriented. This demands a critically interpretive returning to the lived experiences of student teaching.

What does it mean to teach teaching from an interpretive and critical stance and how do I experience that redescribed role? I find myself teaching from a different text than in the past. The new text is the constructed interpretation of the student teacher's experiences. This experience of developing a text to capture an intern's experiences is characterized less by authoritative and abstract discourse characteristic of theory, than by dialogue and interpretation that leads to an internally persuasive discourse. Interpreting teaching, as opposed to super-vision, models the process of recognizing the Other, because interpreting another's experience "calls attention to and invests trust in the fact of irreducible otherness as part of shared reality" (Helle, 1991, p. 52). This interpretive activity presents an alternative to the traditional role of giving advice to and evaluating student teachers.

Because of the shift to interpretation from supervision, from the technical to the critical and interpretive, I experienced a tension between intentionality and responsibility (Peperzak, 1989). Intentionality before responsibility belongs to the metanarrative of metaphysics with its propensity to name, claim, and present. In this paradigm, multiplicity of meaning is synthesized and thematized by a consciousness that "pretends" to represent reality. Identity becomes locked up with objectification and depersonalization which denies the story of the self. The self becomes in danger

of becoming a "stranger" (Shabatay, 1991) not only to the other but also to itself. By developing an account of Ryan's teaching and by encouraging dialogue in order to allow his interpretation to emerge, I attempted to privilege interpretation over evaluation, and his self-creation over my prescription.

I experienced this redescribed role as a "letting be" (Levin, 1989) as opposed to the need to impose a predetermined unified teacher identity. The difficult questions of teaching were allowed to surface. However, they were taken out of the hands of experts and returned to the community of teachers. Teaching was restored to its original difficulty — the contingency of practice was recognized and even celebrated. Learning teaching became a critical interpretive returning to the world of lived experiences — a world in which we can all learn.

The Possibility of Attunement to the Other

There is little question that efforts to orient interns toward students as Other have been marginalized by a predominantly technically oriented approach in teacher education. The relationship between teachers and students is usually addressed as a question of classroom management rather than as a consideration of the human condition. The otherness of students is usually explored in a theoretical way in educational psychology resulting in abstract formulations rather than relationships characterized by a pedagogical orientation.

Is action research capable of providing a space in which an attunement to the Other is experienced and explored? Certainly, in its interpretive form, action research provides the focus for a long term project oriented to practice that increases the likelihood of coming face to face with the otherness of students. It also provides the forum for the sharing of different perspectives that may lead to better understanding of students.

Even though it appears that the role of the faculty advisor is crucial in orienting student teachers toward the lives of the students, is it really possible for a faculty advisor to help interns develop an attunement to the Other? Marian seemed to have a special awareness of the conditions of the "pink ghetto" because of her experience in that situation. I may have only affirmed the beliefs that she had when entering teacher education. Brad did not have the experience with the minority group the two girls represented. Although I was able to point him toward the Other, he did not have the time to reconstruct his practice. Ryan, on the other hand, was able to confront his biography and his practice to come to a new understanding of his role as a teacher.

However, because this took place late in the practicum, there is no indication that his practice actually changed.

Action research provides a possibility but not a promise. Its basic orientation of problematizing as opposed to offering solutions values multiplicity. The dialogical orientation of interpretive action research legitimizes the discussion of different viewpoints. It allows the space for the reorientation of interns toward the Other. But it cannot erase long held prejudices or dispel strongly held myths. It can only be used to create a space in which these can shared and explored.

CHAPTER SIX
RETRACING THE FOOTSTEPS

> Through every dialogue something different comes to be. (Gadamer, 1977, p. 58)

> In other words, recollective pedagogical reflection on action wonders "what one should have done." (van Manen, 1991, p. 116)

> Thus, pedagogical reflection on action serves to make subsequent action more mindful and tactful. (van Manen, 1991, p. 117)

Reflections on the Journey

What has the journey down the action research pathway been like? What are some of the new understandings about action research, field experiences, research methods, and about myself as a teacher educator that have surfaced? This part of the chapter is an exercise in reflection on the journey.

Action Research

Action research is not a scheme or answer that will change nonreflective student teachers into reflective practitioners. It cannot be reduced to a technique that can be applied to ensure more effective field experiences in teacher education. As a structure, it cannot, in and of itself, "produce" understanding or effect meaningful change in teaching practice. However, it does constitute a pathway that provides a different vantage point from which to survey teaching practice. As a new path, it is capable of commanding attention by stimulating a fresh look at taken-for-granted practices.

In this study, the action research pathway revealed several different faces when examined from the six standpoints in the constellation. One of those faces involved the structured cycles of planning, acting/observing, and reflection. Another face involved the participation of cooperating teachers and interns involved in collaborative projects. Still another involved all of the participants in the internship seminar and the weekly meetings. Finally, the action research pathway involved individuals trying to make sense of their practice outside of the group. The multifaceted nature of action research provides a place to dwell, which not only compels the participants to explore teaching through a common focus of inquiry, but also structures the way people should

dwell together. It is normative in that it speaks for a natural way-of-being-in-the-world. That way is dialogical. Action research is an attempt to return life to its most basic way of being with others — interpretive conversation.

By appropriating a dialogical orientation, action research is a way to return teaching to its original difficulty. It does not attempt to offer easy explanations, predictions, effective techniques, or quick fixes. Instead, it offers the difficulty of coming to understand what one does and who one is, of struggling to know the Other in all their otherness, and of learning to dwell within the difficulties of practice without losing hope of finding new possibilities.

Action research is only a new path to those who want to inquire into their practice. It is not a structure that can "deliver" an inquiring disposition to those who do not want to look, for those who do not want to learn to dialogue, or to those comfortable with fixed answers. Although the way of action research may lead to one's becoming, it can only do so if in cooperation with the participant's will.

> I agree with Gadamer and MacIntyre that dialogic communication presupposes moral virtues — a certain "good will" — at least in the willingness to really listen, to seek to understand what is genuinely other, different, alien, and the courage to risk one's more cherished prejudgments. But too frequently this commonality is not really shared, it is violently imposed. (Bernstein, 1992, p. 51)

During the journey, I found action research to hold one persistent tension for the faculty advisor — understanding versus change. The school as an institution works against change. In this study action research could most correctly be called interpretive rather than critical. Although the thematic concern, democratization of the classroom, could have stimulated radical change, it did not. Action research cannot, in and of itself, create a critical praxis. The participants need time to work at understanding in order to deliberately and effectively plan for change. Meaningful change only occurs when participants understand the proposed change and are willing to struggle with what the process involves.

The dialogical nature of action research permits the introduction of critical concerns by an informed faculty advisor. However, interns are initially concerned with their ability to perform competently, as are their cooperating teachers. Therefore, a crucial aspect of the faculty advisor role is that of problematizing teaching. Critical concerns must arise from practice if they are to be seriously considered by interns.

This study concerned itself much more with the process of collaborative action research than with the actual results of the process. Indeed, the actual research

results of the projects may not be that earth shattering. However, this study does attempt to show the deeper meaning that the process yields. Research results relate primarily to the technical methodological aspect of action research — the cycles. The process, though, goes far beyond these cycles especially when it is geared toward creating understanding.

The most significant idea about action research revealed in this study, was that it provides a space in which the members of the triad could dwell. This space facilitated a dwelling that freed the cooperating teachers, interns, and faculty advisor to become something different. Action research protected the space of internship practice in such a way that it freed the participants to become what they could be. Dwelling in the midst of the lived world of internship became more than putting up with difficulties of practice, or with the blind acceptance of prescriptions to ease the difficulties of teaching. Dwelling became a way of collaboratively discovering what we could become in the internship. A creative rather than passive dwelling was experienced by participants engaged in the action research projects. The action research pathway became a way of caring for a space in which the being and becoming of the participants was able to flourish. As such, the way was pedagogical because it contributed to the thoughtfulness of the participants.

Action research as a dwelling in the flux of practice, is a hermeneutic endeavor. The collaborative reading of the signs of teaching is an interpretive act "the exploration of possible worlds of meaning" (Jardine, 1988, p. 34). In this sense action research is regenerative and capable of changing understanding and practices. This is in direct opposition to a technical form of action research bent on control, manipulation, and prediction. It is not a means to accomplish some other good. It is an interpretive way of being with others in order to develop understanding. It is essentially a sense making activity. As such, it is difficult to reduce it to a set of principles (McTaggart, 1991) with which to measure how true a particular project is to the ideal.

Field Experience

I have a more acute sense of what the *topos* of the field experience component is really like in teacher education. It is less a place of the "best" experience in learning to teach, although it is that to student teachers, than it is a place of struggle — a struggle to create a teacher voice amidst a cacophony of pedagogical tensions.

The struggle to become a teacher should not be viewed as something to eradicate but rather to be explored. In fact, the tensions of socialization/change,

prescription/inquiry, technical/interpretive-critical are irreducible — they defy totalization. In this light, the work of the faculty advisor must be focused on helping student teachers understand these tensions and their practice in the context of these tensions. This can only be accomplished by dialogue. And dialogue takes time.

One of these tensions deserves some attention because it is so important to the way teacher education programs are structured — prescriptive teaching skills versus inquiry into practice. It seems that the strong emphasis in the last decade on reflective practice has created a dichotomy marginalizing the technical aspects of learning to teach. In a review of recent naturalistic and qualitative studies about preservice professional growth, Kagan (1992) make a very strong case for a place for the technical in teacher education.

> A primary goal of preservice programs should be providing procedural knowledge to novices and promoting the acquisition of standardized routines that integrate management and instruction. Procedural routines appear to be the sine qua non of classroom teaching; novices sense this and continue to express their frustrations with the abstract content of most education courses. (p. 162)

It was apparent in this study that interns had to become comfortable with the routines of the classroom before moving on to action research projects. They had to convince themselves and their cooperating teachers that they were competent in teaching. This competence is related to the fundamental techniques of teaching being in place before they could progress to action research. Proficiency in the technical aspects expected by teachers was informally assessed early in the internship.

Perhaps a model for internship can be constructed that integrates the learning of technical competencies with action research. In an internship of sixteen weeks, it seems reasonable to devote the first six weeks to becoming comfortable by working on the technical aspects of classroom teaching. During this time the routine use of the clinical supervision approach may serve to establish a process in which the intern analyses the text created by the cooperating teacher on her teaching. The process is similar to the action research cycle of planning, acting, observing, and reflecting. After the first six weeks, the focus could shift to inquiry projects to allow sufficient time for the triad to explore a question of practice. A both/and rationality must evolve if creative possibilities are to emerge for internship. This model consisting of two phases is presently in use in at least one teacher education program.

> Only after their basic classroom competence is established and recognised do most interns feel able to articulate and attend to their own criteria and to adopt a clinical supervision or "partnership supervision" approach, directed towards the development of their teaching within their own articulated individual frameworks. (McIntyre & Haggar, 1992, p. 269)

In the course of the study, I spent considerably more time with the interns and cooperating teachers than normally occurs. It reaffirmed my belief that intensive involvement in field experiences is the primary way that I identify as a teacher educator; it is not through the courses that I teach or the research that I do. And yet the general design of teacher education programs, which has been compromised because of the tentative acceptance of teacher education in the academy, has marginalized this role while privileging objective research on teaching. The important work with student teachers requires an enormous amount of time if it is to be dialogical and inquiry-oriented. Unfortunately, most programs have assigned this central work of teacher education to faculty associates. The work with student teachers is usually conceptualized as the "supervision of student teaching" which tends to involve judgmental evaluation of technical skills based on an inadequate number of visits.

Teacher educators must begin to argue for increased resources for this valuable component of teacher education programs. Inquiry-oriented teacher education conceptualizes the field component as much more complex than the implementation of theory into practice. Learning to make sense out of practice requires intense and time-consuming reflective coaching. Although it may be labelled "clinical," the work of teaching teaching is indeed intellectual work of the highest order. It should not take second place to the abstract and theoretical work of studying teaching.

Research Methods

Perhaps the most difficult aspect of this journey for me as a researcher was to learn to trust myself ahead of method. There was a constant temptation to find a method that would simplify the research process. At one point, I attempted to use a computer program to code and analyse the transcripts of interviews. I finally abandoned this effort after being overcome by a sense that I had lost the analysis process to the computer. I experienced this as no longer having to struggle with the questions I was pursuing. The conversation transcriptions were filed into the

computer as data. Somehow the whole lived experience, of which the transcriptions only caught a glimpse, seemed to be relegated to the background.

A major detour to explore hermeneutics gradually convinced me that my embeddedness in the world of teacher education was vital to my research and could not possibly be bracketed. I became more confident to think about the research transcripts in the light of both my experience and my reading related to this study, so that themes could surface. I began to write as ideas emerged. The research process became a thinking process not a technical procedure. For example, the notion of "struggle," which is so pervasive in and relevant to this study, would not, in all likelihood, have emerged from a rigorous adherence to a method restricted to "coding the data." The experience "spoke to me" not only from the taped conversation transcriptions but from my interaction with the ideas that emerged from the experience. The research became for me as much an exercise in understanding interpretation as it was the practice of interpretation.

Hermeneutic inquiry revealed itself to be a way to reflect on the world of practice in which I already dwell. It became a way, not of forgetting my embeddedness in the language, history, and culture of field experiences through distancing methodologies, but of renewing my commitment to field experiences through the emergence of new insights into familiar practices.

This kind of research pushes the borders of established methods of educational research. Heidegger's insight may be useful here. Bernstein (1992) claims Heidegger uses the Greek word *aletheia* to differentiate "revealing or unconcealing and our modern conception of truth as 'correctness of representation'" (p. 95). The revealing of modern scientific research methodologies is more of a "challenging-forth" which seeks to control, order, and manipulate, than a "bringing-forth" which reveals (p. 98). Hermeneutic inquiry in this study brought forth new understandings that scientific studies in the past have concealed. Action research as hermeneutic inquiry is the use of technology in bringing forth rather than challenging forth. Juxtaposed to "action" that causes an effect, the action of action research, in the form of hermeneutic inquiry, is thinking.

Both quantitative and qualitative forms of educational research seem to have "played out all of the insights that its methods will allow" (Shank, 1992). The big ideas of education have been relegated to the background in favor of questions concerning schooling. We seem to spend our time implementing ideas from other fields and evaluating teaching practices rather than generating new possibilities. Research, to my mind, must cease the quest for knowledge to be applied to

classrooms and instead pursue meaning questions. This means that educational researchers will need to act more like educated beings than technicians who are adept at research methodologies.

Remembering Forward: Returning Teacher Education to its Original Difficulty

Does a study such as this add to a body of knowledge about teacher education? Does it suggest new ways to do teacher education? Or does it suggest a way of being in teacher education? It is hoped that there are shades of each of these in this study.

Max van Manen (1991) uses the concept of "pedagogical fitness" (p. 122) to describe the ability to respond tactfully in pedagogical situations. Tactful action is thoughtful in the sense that it does not distance itself from the situation. This study for me has been an exercise in pedagogical fitness, an exercise that has made me more thoughtful about and more tactful in my practice.

The thoughtfulness and tactfulness experienced in this study has been particularly oriented toward the struggles that interns experience in the internship. My practice as a faculty advisor is now much more attuned to this struggle and to an awareness that I need to work to restore teacher education to its original difficulty by engaging in the struggle, not by attempting to fix it through technical approaches. Careful to avoid a reverse hegemony, I want to avoid marginalizing the need for technical skills in the classroom. Again there is the tension to dwell thoughtfully within the tension rather than privileging one side over the other.

"What is field experience?" is the question which has motivated me to pursue this study. The meaning that internship as an extended field experience has for me now goes beyond the notion of the predictable socialization of the student teacher. Internship is the place in the teacher education program where the practical questions confront the student teacher creating a struggle to make sense out of practice. The struggle is affected by a host of factors such as the student teacher's biography, the institutional norms, the subject area, and pertinent to this study, the approach taken to learn teaching. Internship in an inquiry-oriented approach is not a method to eradicate the struggle. It is a way to engage the tensions characteristic of that struggle in a deeper way.

As a participant in the role of faculty advisor, the meaning that restoring teacher education to its original difficulty has for me relates specifically to my understanding of pedagogical responsibility. To be able to respond pedagogically in the internship means to engage interns and cooperating teachers in an interpretive dialogue about

the struggles that they face in teaching. This process privileges the democratic sharing of diverse viewpoints within a community that is unified in its commitment to explore its own practice.

The practice of internship in teacher education demands a reconceptualization if the experience is ever to become a way of fostering pedagogical thoughtfulness and tactfulness. If this study has been even a small step toward rethinking what we do in the field experiences, then it has been successful.

An interpretive way of being in an internship structured by action research opens up a constellation of possibilities for the practices of internship. It does not claim superiority for that would just replace one hegemony with another. It is a way that struggles to resist both the prescriptions of effective teaching and the mindless routines of unexamined practice. It is a reminder that the mystery of learning to teach has briefly revealed itself but still remains a mystery. An interpretive way of being prepares us to live at peace with this mystery, which if given space, will continue to reveal new possibilities to us.

This research has been a pathway toward a way of dwelling thoughtfully and tactfully with others in the midst of the struggles of teaching. Gadamer (1992) reminds us that the ultimate goal we can have, is to come to know the Other.

> Where one is not concerned with learning how to control something, we will always and again learn through experiencing our own biases, the otherness of the other in its other-being. To participate with the other and to be a part of the other is the most and the best that we can strive for and accomplish. (p. 235)

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